













*Vol. n. 3. Mark. English. 1864. Sawyer*

# FIRST GOSPEL,

BEING

## THE GOSPEL ACCORDING TO MARK:

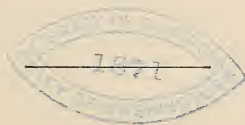
TRANSLATED AND ARRANGED,

WITH

A CRITICAL EXAMINATION OF THE BOOK, ITS LIFE  
OF JESUS, AND HIS RELIGION,

BY

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TRANSLATOR OF THE SCRIPTURES.



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# GOSPEL ACCORDING TO MARK :

## BEGINNING OF THE GOSPEL OF JESUS CHRIST SON OF GOD.

### CHAPTER I.

1 : 1-13.

John baptizes and preaches. Jesus is baptized, acknowledged from heaven, and driven into the wilderness, where he is tried by the adversary 40 days.

1. <sup>2</sup> As it is written by Isaiah the prophet, Behold, I send my messenger before your face, who shall prepare your way ; <sup>3</sup> a voice of one crying in the wilderness, Prepare the way of Kurios, make straight his paths. [So it has occurred.] 2, 3.

2. <sup>4</sup> John was baptizing in the wilderness, preaching baptism of change of mind for forgiveness of sins, <sup>5</sup> and all Judæa and the Jerusalemites went out to him, and were baptized by him in the Jordan, a river, confessing their sins. 4, 5.

3. <sup>6</sup> And John was clothed with camel's hair, and a belt of skin about his loin, and ate locusts and wild honey, <sup>7</sup> and proclaimed [preached], saying, There comes after me one mightier than I, the strings of whose sandals I am not fit to stoop down and untie. <sup>8</sup> I baptized you with water, but he shall baptize you with holy spirit. 6-8.

4. <sup>9</sup> And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John, <sup>10</sup> and immediately, having gone up out of the

water, he saw the heavens opened, and the spirit [appeared] as a dove descending on him, and a voice came from heaven, "You are my beloved son; with you I am well pleased." 9-11.

5. <sup>12</sup> And immediately the spirit thrusts him into the wilderness, <sup>13</sup> and he was there in the wilderness forty days, tried by the adversary, and was with the beasts, and the angels served him. 12, 13.

## CHAPTER II. 1: 14-45. 2: 1-6.

Jesus comes to Galilee, preaches, calls four fishermen, first teaches at Capernaum, and cures a demoniac, Peter's mother-in-law, and a leper.

1. <sup>1: 14</sup> AND after John was cast into prison, Jesus came into Galilee, preaching the gospel of God, <sup>15</sup> saying, The time is completed, and the kingdom of God at hand; change your minds, and believe in the gospel. 1: 14, 15.

2. <sup>16</sup> And passing by the sea [lake] of Galilee, he saw Simon, and Andrew Simon's brother, casting about in the lake, for they were fishermen. <sup>17</sup> And Jesus said to them, Come after me, and I will make you fishers of men. <sup>18</sup> And immediately, leaving their nets, they followed him. <sup>19</sup> And going forward a little, he saw James the [son] of Zebedee, and John his brother, and they were in the ship mending the nets; <sup>20</sup> and he immediately called them; and, leaving their father Zebedee in the ship with the hired men, they went away after him. 16-20.

3. <sup>21</sup> And they enter into Capernaum, and immediately on the Sabbaths he taught in the synagogue; <sup>22</sup> and they were astonished at his doctrine; for he taught them as having authority, and not as the scribes. 21, 22.

4. <sup>23</sup> And immediately there was in their synagogue a man with an impure spirit; and he cried out, <sup>24</sup> saying, Be still; what is there to us and you, Jesus Nazarene?

You have come to destroy us. We know you, who you are, God's holy one. <sup>25</sup> And Jesus rebuked him, saying, Be still, and come out of him. <sup>26</sup> And having torn him, and cried with a loud voice, the impure spirit came out of him. <sup>27</sup> And all were astonished, so that they questioned with themselves, saying, What is this? The doctrine is new in respect to power; and he commands the impure spirits, and they obey him; <sup>28</sup> and his fame went out immediately every where, into the whole boundary of Galilee. <sup>23-28.</sup>

5. <sup>29</sup> And immediately going out of the synagogue, they came into Simon's and Andrew's house, with James and John. <sup>30</sup> And Simon's mother-in-law lay sick with fever, and they immediately tell him of her; <sup>31</sup> and he came, and, taking her hand, raised her up, and immediately the fever left her, and she served them. <sup>32</sup> And when it was evening, and the sun went down, they brought him all that were sick, and the demoniacs; <sup>33</sup> and the whole city was assembled at the door; <sup>34</sup> and he cured many that were sick with various diseases, and cast out many demons; and suffered not the demons to speak, because they knew him. <sup>29-34.</sup>

6. <sup>35</sup> And in the morning very far in the night, rising up, he went out, and departed into a desert place, and there prayed; <sup>36</sup> and Simon and those with him pursued him, <sup>37</sup> and found him, and say to him, All men seek you; <sup>38</sup> and he says to them, Let us go elsewhere into the adjoining villages, that I may preach there, because for this have I come. <sup>39</sup> And he preached in their synagogues in the whole of Galilee, and cast out demons. <sup>35-39.</sup>

7. <sup>40</sup> And a leper comes to him, asking him, and kneeling to him, and saying, If you will you can cleanse me. <sup>41</sup> And Jesus pitied him, and extended his hand, and touched [him], and says, I will; be cleansed. <sup>42</sup> And when he spoke, immediately the leprosy left him, and he was



cleansed ; <sup>43</sup> and charging him, he immediately cast him out, <sup>44</sup> and says to him, See that you tell no man any thing, but go show yourself to the priest, and offer for your cleansing what Moses commanded for a testimony to them. <sup>45</sup> And he went out, and began to publish many things, and to spread the report abroad, so that he was no longer able openly to go into a city, but was without in desert places ; and they came to him from every where. <sup>40-45</sup>.

### CHAPTER III. 2: 3: 1-6.

Jesus, a second time at Capernaum, cures a leper, forgives and cures a paralytic, calls Levi, and eats with publicans, neglects fasts, allows picking grain and cures a withered hand on the Sabbath.

1. <sup>2: 1</sup> AND entering again into Capernaum after [some] days, it was heard that he was in a house, <sup>2</sup> and immediately many were assembled together, so that there was no longer room about the door, and he spoke to them the word. <sup>3</sup> And they come to him, bringing a paralytic carried by four, <sup>4</sup> and not being able to approach him on account of the multitude, they uncovered the roof where he was, and having dug through, let down the bed on which the paralytic lay. <sup>5</sup> And Jesus, seeing their faith, says to the paralytic, Child, your sins are forgiven you. <sup>6</sup> But some of the scribes were sitting there and thinking in their hearts, <sup>7</sup> Why does this [man] speak thus ? He blasphemeth ; who can forgive sins but one, God ? <sup>8</sup> And immediately Jesus, knowing by his spirit that they think thus in themselves, says to them, Why do you think thus in your hearts ? <sup>9</sup> In what is it easier to say to the paralytic, Your sins are forgiven, than to say, Arise, take up your bed and walk ? <sup>10</sup> But that you may know that the son of man has power to forgive sins on the earth, he says to the paralytic, I tell you, arise, take up your bed, and go



to your house. <sup>12</sup> And he arose, and immediately took up his bed, and went out before all, so that all are astonished and glorify God, saying, We never saw the like. 2: 1-12.

2. <sup>3</sup> And he went out again by the lake, and all the multitude came to him, and he taught them. <sup>14</sup> And passing along, he saw Levi the son of Alphæus sitting at the custom-house, and says to him, Follow me; and he arose and followed him. <sup>15</sup> And it comes to pass, as he is reclining in his house, that many publicans and sinners reclined with Jesus and his disciples, for there were many that followed him. <sup>16</sup> And the scribes and Pharisees, seeing him eating with the sinners and publicans, said to his disciples, Does he eat and drink with the sinners and publicans? <sup>17</sup> And Jesus hearing, says to them, The well need not a physician, but the sick; I came not to call the righteous, but sinners. 13-17.

3. <sup>18</sup> And the disciples of John and the Pharisees were fasting, and they come and say to him, Why do the disciples of John and the disciples of the Pharisees fast, but your disciples fast not? <sup>19</sup> And Jesus said to them, Can the sons of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast; <sup>20</sup> but days will come when the bridegroom shall be taken away from them, and then shall they fast in that day. <sup>21</sup> None sews a piece of new cloth on an old garment; otherwise the new filling takes from the old, and the rent is made worse; <sup>22</sup> and none puts new wine into old skins; otherwise the wine breaks the skins, and the wine is lost and skins are [spoiled]. 18-22.

4. <sup>23</sup> And it came to pass that he went on the Sabbaths through the grain, and his disciples began to make the journey picking the heads. <sup>24</sup> And the Pharisees said to him, See, why do they do on the Sabbath what it is not lawful [to do]? <sup>25</sup> And he said to them, Have you never read what David did when he had need and was hungry,

and those with him? <sup>26</sup> how he entered into the house of God under Abiathar the chief priest, and ate the show bread, which it is not lawful to eat except for the priests, and gave [it] to those with him? <sup>27</sup> And he said to them, The Sabbath was made on account of man, not man on account of the Sabbath; <sup>28</sup> so that the son of man is Lord even of the Sabbath. 23-28.

5. <sup>3:1</sup> And he went again into the synagogue, and a man was there having a withered hand. <sup>2</sup> And they watched him to see if he would cure him on the Sabbath, that they might accuse him. <sup>3</sup> And he says to the man having the withered hand, Arise [and come] into the midst. <sup>4</sup> And he says to them, Is it lawful on the Sabbath to do good or to do evil, to save life or to kill? And they were silent. <sup>5</sup> And looking round on them with anger, being grieved at the hardness of their heart, he says to the man, Stretch out [your] hand; and he stretched it out, and his hand was restored. <sup>6</sup> And the Pharisees went out immediately with the Herodians, and held council against him to destroy him. 3: 1-6.

## CHAPTER IV.

3: 7-35.

Jesus is followed by multitudes, appoints twelve apostles, repels the charge of having Beelzeboul for an assistant, and claims all who do the will of God for relations.

1. <sup>7</sup> AND Jesus departed with his disciples to the lake, and a great multitude from Galilee followed; and a great multitude from Judæa, <sup>8</sup> and Jerusalem, and Idumæa, and beyond the Jordan, and those about Tyre and Sidon, hearing what he did, came to him. <sup>9</sup> And he commanded his disciples to hold firmly the boat for him, on account of the multitude, that they might not oppress him, <sup>10</sup> for he cured many, so that those who had plagues fell on him,

that they might touch him ; <sup>11</sup> and the impure spirits, when they beheld him, worshipped him, and cried, saying, You are the son of God ; <sup>12</sup> and he charged them many times not to make him known. 3 : 1-12.

2. <sup>13</sup> And he goes up on the mountain, and calls whom he would, and they went to him. <sup>14</sup> And he appointed twelve to be with him, that he might send them out to preach, <sup>15</sup> and to have power to cast out demons ; <sup>16</sup> and he named Simon, Peter, and [chose] James the son of Zebedee and John the brother of James, and called them Boanerges, which is, sons of thunder ; <sup>18</sup> and [he chose] Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphæus, and Thaddæus, and Simon the Cananite, <sup>19</sup> and Judas Iscariot, who also betrayed him. 13-19.

3. And they come into a house, <sup>20</sup> and again the multitude comes together, so that they are not able to eat bread ; <sup>21</sup> and those with him, hearing of [it], went out to take him, for they said, He is beside himself ; <sup>22</sup> and the scribes who came down from Jerusalem said, He has Beelzeboul, and casts out demons by the ruler of demons. <sup>23</sup> And calling them, he said to them in parables, How can Satan cast out Satan ? <sup>24</sup> And if a kingdom is divided against itself, that kingdom cannot stand ; <sup>25</sup> and if a house is divided against itself, that house cannot stand ; <sup>26</sup> and if the adversary rise up against himself, and is divided, he cannot stand, but has an end. <sup>27</sup> But none can enter into a strong man's house and plunder his goods, unless he first binds the strong man ; then he can also plunder his house. <sup>28</sup> Truly I tell you, All the sins and blasphemies with which they blaspheme, shall be forgiven the sons of men ; <sup>29</sup> but whoever blasphemes against the holy spirit has no forgiveness for eternity [the aiōn], but is the subject of an eternal [aiōnian] sin, <sup>30</sup> because they said, He has an impure spirit. 21-30.

4. <sup>31</sup> Then come his brothers and his mother, and, standing without, sent to him to call him; <sup>32</sup> and a multitude sat around him, and they say to him, Behold your mother and your brothers and your sisters seek you without. <sup>33</sup> And he answered and says to them, Who is my mother or [who are] my brothers? <sup>34</sup> And looking round on those sitting about him, he says, Behold my mother and my brothers. <sup>35</sup> Whoever does the will of God is my brother and sister and mother. 31-35.

## CHAPTER V.

4 : 5 : 5.

Jesus teaches in parables by the lake, concerning soils, lights, measures, sowers and reapers, and mustard seed, and stills a tempest.

1. <sup>4:1</sup> AND again he began to teach by the lake; and the greatest multitude is gathered to him, so that having entered into the ship, he sat on the lake, and all the multitude were near the lake on the land. <sup>2</sup> And he taught them many things in parables, and said to them in his teaching, <sup>3</sup> Hear: behold, the sower went out to sow, <sup>4</sup> and it came pass in sowing that some fell by the way, and the birds came and devoured it; <sup>5</sup> and other [seed] fell on a rocky [soil], where it had little earth, and immediately it came up, because it had no depth of earth; <sup>6</sup> and when the sun rose, it was scorched, and because it had no root, withered. <sup>7</sup> And other [seed] fell among thorns [thistles], and the thorns [thistles] came up and choked it, and it produced no fruit. <sup>8</sup> And other [seed] fell on good soil, and produced a stalk which grew up and increased, and bore 30 and 60 and 100 [kernels]. <sup>9</sup> And he said, He that has ears to hear, let him hear. <sup>10</sup> And when he was alone those about him with the twelve asked him concerning the parables, <sup>11</sup> and he said to them, To you is given the mystery of the kingdom of God, but to those



without all things are in parables, <sup>12</sup> that they may see attentively and not perceive, and hear attentively and not understand, lest they turn and be forgiven. <sup>13</sup> And he says to them, Do you not understand this parable? How then will you understand all parables? <sup>14</sup> The sower sows the word, and those in whom the word is sown by the way are those who <sup>15</sup> when the word is sown, and when they hear, immediately comes the adversary and takes away the word sown in them. <sup>16</sup> And in like manner, those sown on the rocky places are those who, when they hear the word, immediately receive it with joy, <sup>17</sup> and have no root in themselves, but are temporary; then when affliction or persecution comes on account of the word, immediately they stumble. <sup>18</sup> And those sown among thorns [thistles] are those who hear the word, and the cares of the aiōn [present time] and the deceitfulness of riches and the desires of other things entering in, choke the word, and it is made unproductive. <sup>20</sup> And those sown on the good soil are those who hear the word and receive it, and bear fruit, one 30, one 60, and one 100. 4 : 1-20.

2. <sup>21</sup> And he said to them, Does a light come to be put under a modius [peck measure; more exactly 1.916 gallons], or under a bed, and not be put on a light-stand? <sup>22</sup> For nothing is hidden which shall not be made manifest, nor is any thing concealed that shall not come to light. <sup>23</sup> If any one has ears to hear, let him hear. 21-23.

3. <sup>24</sup> And he said to them, See how you hear; with what measure you measure it shall be measured to you, and you shall have additions; <sup>25</sup> for he that has, to him is given; and he that has not, from him what he has is taken away. 24, 25.

4. <sup>26</sup> And he said, The kingdom of God is as if a man should cast seed on the earth, <sup>27</sup> and sleep and wake night and day, and the seed germinates and grows, he knows

not how. <sup>28</sup> The earth bears fruit spontaneously; first the blade, then the head, then the full grain in the head; <sup>29</sup> but when the fruit allows, immediately he sends the sickle, because the harvest has come. <sup>26-29.</sup>

5. <sup>30</sup> And he said, To what shall I liken the kingdom of God, and with what parable shall I give it? <sup>31</sup> It is like a grain of mustard seed, which when it is sown on the earth is the least of all seeds on the earth, <sup>32</sup> and when sown it comes up and is the greatest of all herbs, and puts forth great branches, so that the birds of heaven dwell under its shade. <sup>30-32.</sup>

6. <sup>33</sup> And with many such parables spoke he the word to them as they could hear, <sup>34</sup> but spoke not to them without a parable, and privately explained all to his disciples. <sup>33-34.</sup>

7. <sup>35</sup> And he says to them on that day when it was evening, Let us cross over to the other side; <sup>36</sup> and leaving the multitude, they take him as he was in the ship; but there were other boats with him; <sup>37</sup> and there is a great tempest of wind, and the waves beat into the ship so that the ship is already filled; <sup>38</sup> and he was in the stern on the pillow sleeping, and they awake him, and say to him, Teacher, do you not care that we perish? <sup>39</sup> And being awakened, he rebuked the wind, and said to the lake, Be still, be quiet; and the wind spent [itself], and there was a great calm. <sup>40</sup> And he said to them, Why are you so fearful? How have you no faith? <sup>41</sup> And they were greatly afraid, and said to each other, What then is this man, that the wind and lake obey him? <sup>35-41.</sup>



## CHAPTER VI.

5 : 6 : 1-6.

Jesus visits the Gerasenes, cures a demoniac, a woman with a hemorrhage of 12 years, restores the daughter of Jairus to life, and visits Nazareth.

1. <sup>5:1</sup> AND they went across the lake into the country of the Gerasenes; <sup>2</sup>and when he went out of the ship there immediately met him a man from the tombs with an impure spirit, <sup>3</sup>who had his dwelling in the tombs, and no one was able any longer to bind him with a chain, <sup>4</sup>because he was often bound with fetters and chains, and his chains were drawn asunder and the fetters crushed, and no one could tame him; and all night and day in the tombs and in mountains, he was crying and cutting himself with stones. <sup>6</sup>And seeing Jesus from afar, he ran and worshipped him, <sup>7</sup>and crying with a loud voice, says, What is there to me and you, Jesus, son of God the Most High? I adjure you by God not to torment me, <sup>8</sup>for he said to him, Impure spirit, come out of the man. <sup>9</sup>And he asked him, What is your name? And he says to him, Legion is my name, for we are many. <sup>10</sup>And he beseeches him much that he will not send them out of the country. <sup>11</sup>And there was near the mountain a great herd of swine feeding, <sup>12</sup>and all the demons besought him, saying, Send us to the swine, to enter into them. <sup>13</sup>And Jesus permitted them immediately, and the impure spirits went out and entered into the swine, and the herd rushed violently down the precipice into the lake, about 2000, and were drowned in the lake. <sup>14</sup>And those that fed them fled and told [it] in the city and country, and they came to see what was done. <sup>15</sup>And they come to Jesus, and behold, the demoniac that had had the legion [was] sitting down, and clothed, and of sound mind; and they were afraid. <sup>16</sup>And those that saw related to them how it had happened to the demoniac, and concerning the swine.

<sup>17</sup> And they began to beseech him to depart from their bounds. <sup>18</sup> And when he went into the ship, the [man] who had been a demoniac besought him that he might be with him; <sup>19</sup> and he suffered him not, but says to him, Go to your house to your own, and tell them what the Lord has done for you, and what mercy he has shown you. <sup>20</sup> And he went away, and began to proclaim in the Decapolis [ten cities] what Jesus had done for him; and all wondered. 5 : 1-20.

2. <sup>21</sup> And Jesus having crossed in the ship again to the other side, a great multitude was collected to him, and he was by the lake. <sup>22</sup> And one of the synagogue-rulers comes, Jairus [Jair] by name, and seeing him, falls down at his feet, <sup>23</sup> and beseeches him much, saying, My little daughter is in the last stage [of life]; come and lay [your] hands on her, that she may be saved and live. <sup>24</sup> And he went with him, and a great multitude followed him and pressed upon him. <sup>25</sup> And there was a certain woman with a hemorrhage of twelve years; <sup>26</sup> and she had suffered [tried] many things by many physicians, and expended all she had, and was not benefited, but rather grew worse. <sup>27</sup> Hearing of Jesus, she came in the crowd from behind and touched his garment; <sup>28</sup> for she said, If I can only touch his garments, I shall be saved. <sup>29</sup> And immediately the fountain of her blood was dried up, and she knew [felt] in her body that she was cured of the plague. <sup>30</sup> And Jesus immediately, having known [felt] in himself the power which had gone out of him, turning round in the crowd, said, Who touched my garments? <sup>31</sup> And his disciples said to him, You see the multitude press on you, and do you say, Who touched me? <sup>32</sup> And he looked round to see her that had done this; <sup>33</sup> and the woman, afraid and trembling, knowing what had been done to her, came and worshipped him, and told him all the truth. <sup>34</sup> And he said to her, Daughter, your faith has saved you; go in peace, and be well of your plague. 21-34.

4. <sup>35</sup> While he was yet speaking, [persons] come from the synagogue-ruler's, saying, Your daughter has died, why further trouble the teacher? <sup>36</sup> But Jesus immediately hearing the word spoken, says to the synagogue-ruler, Fear not, only believe. <sup>37</sup> And he suffered none to accompany him except Peter, and James, and John the brother of James. <sup>38</sup> And they come into the house of the synagogue-ruler, and he beholds the tumult, and [persons] weeping and making many lamentations; and going in, he says to them, Why do you make a tumultuous noise and weep? The little child has not died, but sleeps. <sup>40</sup> And they laughed at him. And putting all out, he takes the father and mother of the little child, and those with him, and goes in where the little child was; <sup>41</sup> and taking the little child's hand, says to her, Talitha kum, which is interpreted, girl, (I tell you,) arise. <sup>42</sup> And immediately the girl arose and walked, for she was twelve years old. And they were at once astonished with great astonishment; <sup>43</sup> and he strictly charged them that none should know it, and directed food to be given her. 21-43.

5. <sup>6:1</sup> And he went out thence, and comes to his native country, and his disciples follow him; <sup>2</sup> and when it was the sabbath, he began to teach in the synagogue, and many, hearing, were astonished, saying, Whence has this [man] these things, and what is the wisdom which is given him, that such powers are exercised by his hands? <sup>3</sup> Is not this the carpenter, the son of Mary, and brother of James, and Joset, and Judas, and Simon? And are not his sisters here with us? And they stumbled at him. <sup>4</sup> And Jesus said to them, A prophet is not without honor except in his native country, and among his relations, and in his house; <sup>5</sup> and he could exercise no power there, except, putting his hands on a few, he cured them, and wondered on account of their unbelief. 6:1-6.

## CHAPTER VII.

6 : 6-56.

Jesus travels and employs the twelve apostles as assistants, is thought by Herod [Antipas] to be John the Baptist, Herod's murder of John, report of the twelve apostles, Jesus feeds 5000, visits Bethesda, walking on the lake visits Gennesaret, and cures many.

1. <sup>6:6</sup> AND he went in a circuit about the villages, teaching; <sup>7</sup> and calls the twelve, and began to send them out by twos, and gave them authority over impure spirits, <sup>8</sup> and charged them to take nothing for the way except a stick only; not bread, not a sack [for provisions], nor money for the purse, <sup>9</sup> but to be furnished with sandals; and put not on [says he] two coats. <sup>10</sup> And he said to them, Wherever you enter a house, remain there till you depart from the place. <sup>11</sup> And whatever place will not receive you, nor hear you, when you go out thence, shake off the dust from under your feet for a testimony to them. <sup>12</sup> And having gone out, they preached that they should change their minds, <sup>13</sup> and cast out many demons, and anointed many sick with oil, and cured them. 6-13.

2. <sup>14</sup> And king Herod [Antipas] heard, for his name was famous, and said, John that baptizes, has risen from the dead, and on that account [superior] powers are exercised by him; <sup>15</sup> but some said, He is Elijah, and others, He is a prophet like one of the prophets; <sup>16</sup> but Herod, hearing, said, John whom I beheaded, is raised up. 14-16.

3. <sup>17</sup> For Herod had sent and took John, and bound him in prison, on account of Herodias his brother Philip's wife; for he had married her. <sup>18</sup> For John had said to Herod, It is not lawful for you to have your brother's wife; <sup>19</sup> and Herodias had a quarrel with him, and wished to kill him, but could not, <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and watched



him, and heard him, and did many things, and heard him gladly. <sup>21</sup> And on a convenient day, when Herod made a dinner for his great men and chiliarchs [commanders of thousands], and the first [men] of Galilee, <sup>22</sup> the daughter of this same Herodias came in, and danced, and pleased Herod and those that reclined with him. And the king said to the girl, Ask me what you will, and I will give [it] to you. <sup>23</sup> And he swore to her, I will give what you ask, to half my kingdom. <sup>24</sup> And she went in and said to her mother, What shall I ask? And she said, The head of John that baptizes. <sup>25</sup> And she went in immediately with haste to the king, and asked, saying, I wish you to give me immediately, on a plate, the head of John the Baptist. <sup>26</sup> And the king, [though] very sorry, on account of the oath and those who reclined, would not refuse her. <sup>27</sup> And immediately sending an attendant, the king commanded that his head should be brought; <sup>28</sup> and he went and beheaded him in the prison, and brought his head on a plate, and gave it to the girl, and the girl gave it to her mother. <sup>29</sup> And his disciples heard, and went and took his body and put it in a tomb. 17-29.

4. <sup>30</sup> And the apostles assemble to Jesus, and related to him what they had done, and what they had taught. <sup>31</sup> And he says to them, Come [by] yourselves privately into a desert place, for many were coming and going, and they found no opportunity to eat. <sup>32</sup> And they went away into a desert place in a ship privately; <sup>33</sup> and many saw them going, and knew [them], and they ran together there on foot from all the cities, and went before them, and came together to him. 30-33.

5. <sup>34</sup> And he went out and saw a great multitude, and pitied them, for they were as sheep without a shepherd, and he began to teach them many things. <sup>35</sup> And now when the day was far spent, his disciples come to him and say, The place is a wilderness, and the day is far spent;

<sup>36</sup> dismiss them that they may go around to the country and villages, and buy themselves bread, for they have nothing to eat. <sup>37</sup> And he answered and said to them, Give them [food] to eat. And they say to him, Shall we go and buy 200 denarii [\$28] worth of bread, and give them to eat? <sup>38</sup> And Jesus says to them, How much bread have you? Go and see. And knowing, they say, Five loaves and two fishes. <sup>39</sup> And he commanded them to make all recline in companies on the green grass; <sup>40</sup> and they reclined in companies, by hundreds and fifties; <sup>41</sup> and he took the five loaves and two fishes, and looked up to heaven, and blessed and broke the loaves, and gave to the disciples to set before them, and divided the two fishes to all, <sup>42</sup> and all ate and were filled; <sup>43</sup> and they took up twelve travelling-baskets of fragments, and [portions] of the two fishes. <sup>44</sup> And those that ate the loaves were 5000 men. <sup>31-44.</sup>

6. <sup>45</sup> And immediately he compelled his disciples to enter into the ship, and lead across to Bethsaida, while he dismissed the multitude. <sup>46</sup> And having dismissed them, he went away on a mountain to pray. <sup>47</sup> And when it was evening the ship was in the midst of the lake, and he alone on the land; <sup>48</sup> and seeing them troubled to get along, because the wind was against them, about the fourth watch of the night [3 A. M.] he comes to them walking on the lake, and wished to pass by them. <sup>49</sup> But they, seeing [him] walking on the lake, thought he was an apparition, and cried out; <sup>50</sup> for they all saw him, and were troubled. And immediately he spoke with them, and says to them, Be of good courage; it is I; be not afraid. <sup>51</sup> And he went up to them into the ship, and the wind spent itself; and they were exceedingly astonished in themselves and wondered, <sup>52</sup> for they understood not concerning the loaves, because their heart was hardened. <sup>45-52.</sup>



7. <sup>53</sup> And they crossed and came to the land of Genesareth, and came to anchor. <sup>54</sup> And when they went out of the ship they knew him, <sup>55</sup> and ran through that whole region, and began to bring around the sick on beds where they heard he was; <sup>56</sup> and wherever he went in the villages, cities, or fields, they put the sick in the market places, and besought him that they might touch but the hem of his garment; and as many as touched were saved. <sup>53-56.</sup>

## CHAPTER VIII.

7 : 1-23.

Jesus disparages Jewish baptisms and traditions.

1. <sup>7:1</sup> AND there are assembled to him the Pharisees and some of the scribes who came from Jerusalem, <sup>2</sup> and having seen some of his disciples with common, that is, unwashed hands, eating bread, — <sup>3</sup> for the Pharisees and all the Jews eat not unless they wash the hands with the fist, holding the tradition of the presbyters; <sup>4</sup> and from a market, unless they baptize, they eat not; and there are many other things which they have received to hold, baptisms of cups and sextuses [ $1\frac{1}{2}$  pint measures], and brass vessels and couches; — <sup>5</sup> and the Pharisees and scribes asked him, Why walk not your disciples according to the tradition of the presbyters, but eat bread with common hands? <sup>6</sup> And he said to them, Well prophesied Isaiah concerning you, hypocrites, as it is written, This people honors me with their lips, but their heart is far away from me: <sup>7</sup> in vain they worship me, teaching doctrines [and] commandments of men [Isa. 29: 13]; <sup>8</sup> for leaving the commandments of God, you hold the tradition of men, baptisms of sextuses and cups; and do many other such things. <sup>9</sup> And he said to them, Well do you reject the commandment of God to keep your tradition; <sup>10</sup> for Moses said, Honor your father and your mother, and let him that

reviles father or mother surely die ; <sup>11</sup> but you say, If a man says to a father or mother, Whatever profit you might have from me, is a corban, which is a gift [for a religious purpose], <sup>12</sup> you no longer suffer him to do a thing for his father or mother, <sup>13</sup> making void the word [logos] of God by your tradition which you have handed down; and you do many such things. 7: 1-13.

2. <sup>14</sup> And having called the multitude again, he said to them, Hear me, all, and understand ; <sup>15</sup> nothing out of man, entering into him, can defile him; but the things which proceed from the man defile him. <sup>16</sup> He that has ears to hear, let him hear. <sup>17</sup> And when he entered into the house from the multitude, his disciples asked him the parable. <sup>18</sup> And he says to them, Are you also so unintelligent? Do you not know that nothing from without entering into a man can make him common, <sup>19</sup> because it enters not into his heart, but into the belly; and he goes out into the privy, purifying [discharging] all meats. <sup>20</sup> And he said, What proceeds from the man defiles the man; <sup>21</sup> for from within out of the heart of man proceed evil thoughts, fornications, thefts, murders, <sup>22</sup> adulteries, frauds, mischiefs, deceit, lasciviousness, an evil eye, blasphemy, pride, folly; <sup>23</sup> all these evil [doings] proceed from within, and defile the man. 14-23.

## CHAPTER IX. 7: 24. 8: 9.

Jesus visits Tyre, cures the demoniac daughter of a gentile woman, goes through Sidon to the Decapolis, cures a deaf stammerer, and feeds 4000.

1. <sup>24</sup> AND he rose up and departed thence into the bounds of Tyre, and having entered into a house he wished none to know [it], and he could not be hid; <sup>25</sup> but immediately a woman whose daughter had an impure

spirit heard of him, and came and worshipped at his feet; <sup>26</sup> and she was a Greek, a Syro-Phœnician by race; and she besought him to cast the demon out of her daughter. <sup>27</sup> And he said to her, Suffer first the children to be filled; it is not right to take the children's bread and cast it to the little dogs. <sup>28</sup> But she answered and says to him, Yes, Lord, for the little dogs under the table eat of the children's crumbs. <sup>29</sup> And he said to her, For this speech, go; the demon has gone out of your daughter; <sup>30</sup> and she went to her house, and found the little child laid on a bed and the demon gone out. <sup>24-30.</sup>

2. <sup>31</sup> And again going out of the bounds of Tyre, he came through Sidon to the lake of Galilee, in the midst of the bounds of Decapolis; <sup>32</sup> and they bring a deaf man who spoke with difficulty, and beseech him to put [his] hand on him. <sup>33</sup> And he took him away from the multitude, and privately put his fingers in his ears, and having spit, touched his tongue, <sup>34</sup> and looking up to heaven, groaned and says to him, Ephatha, which is, Be opened. <sup>35</sup> And immediately his ears were opened and the bond of his tongue loosed; <sup>36</sup> and he charged them to tell no one; but as much as he charged them, so much the more they proclaimed [his cures]; <sup>37</sup> and were exceedingly astonished, saying, He has done all things well; he even makes the deaf hear and the dumb speak. <sup>31-37.</sup>

3. <sup>8:1</sup> In those days the multitude being very great, and having nothing to eat, he calls the disciples and says to them, <sup>2</sup> I pity the multitude, because now three days they continue with me, and have nothing to eat; <sup>3</sup> and if I send them away fasting to their homes, they will faint by the way, and some of them are from far. <sup>4</sup> And his disciples answered him, Whence can we satisfy them with bread here in the wilderness? <sup>5</sup> And he asked them, How many loaves have you? And they said, Seven. <sup>6</sup> And he commands the multitude to recline on

the ground, and took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set them before the multitude. And they had a few little fishes, and having blessed them, he gave command to set them on also. <sup>8</sup> And they ate and were filled, and took up seven store-baskets of fragments that remained over; <sup>9</sup> and they were about 4000; and he dismissed them. 8: 1-9.

## CHAPTER X.

8: 10-26.

Jesus visits Dalmanutha, refuses to give a sign, visits Bethsaida, cures a blind man.

1. <sup>10</sup> AND immediately, entering into the ship with his disciples, he came into the parts of Dalmanutha; <sup>11</sup> and the Pharisees went out, and began to dispute with him, seeking of him a sign from heaven, to try him; <sup>12</sup> and, groaning in his spirit, he says, Why does this generation seek a sign? Truly I tell you, No sign shall be given to this generation. <sup>13</sup> And he left them, and again went aboard [of the ship], and departed to the other side. 10-13.

2. <sup>14</sup> And they forgot to take bread, and had but one loaf with them in the ship. <sup>15</sup> And he charged them, saying, See, beware of the leaven of the Pharisees, and of the leaven of Herod. <sup>16</sup> And they reasoned with one another, that they have no bread; <sup>17</sup> and Jesus, knowing, says, Why do you reason, that you have no bread? Do you not yet know nor understand? Have you your heart yet hardened? <sup>18</sup> Having eyes, do you not see; and having ears, do you not hear nor remember? <sup>19</sup> When I broke the five loaves for the 5000, how many travelling-baskets full of fragments took you up? They say to him, Twelve. <sup>20</sup> And when I broke the seven loaves for the 4000, how many store-baskets full of fragments took you up? And they say to him, Seven. <sup>21</sup> And he said to them, How do you not understand?



3. <sup>22</sup> And they come to Bethsaida; and they bring him a blind man, and beseech him to touch him. <sup>23</sup> And taking the hand of the blind man, he brought him out of the village, and spit on his eyes, and put his hands on him, and asked him, Do you see? <sup>24</sup> And, looking up, he said, I see men, but I see them as trees walking. <sup>25</sup> Then he put his hands on his eyes again, and he perceived clearly, and was restored, and saw all objects clearly. <sup>26</sup> And he sent him to his house, saying, Go not into the village, tell none in the village. 22-26.

## CHAPTER XI. 8 : 27. 9 : 29.

Jesus visits Cæsarea Philippi, asks his disciples who men say he is, who they say he is; declares the dangers of his service, predicts his second coming, is transfigured, and cures an epileptic demoniac.

1. <sup>27</sup> AND Jesus and his disciples went out to the villages of Cæsarea Philippi; and on the way, he asked his disciples, saying to them, Who do men say that I am? <sup>28</sup> And they told him, saying, [Some,] John the Baptist, and others, Elijah, and others, One of the prophets. <sup>29</sup> And he asked them, Who say you that I am? Peter answered and says, You are the Christ. <sup>30</sup> And he charged them to tell none concerning him, <sup>31</sup> and began to teach them that the son of man must suffer many things, and be rejected by the presbyters and chief priests and scribes, and be killed, and after three days be raised up; <sup>32</sup> and he spoke the word openly. And Peter took him, and began to rebuke him; <sup>33</sup> and he turned round and looked on his disciples, and rebuked Peter, and says, Get behind me, adversary; for you regard not the things of God, but those of men. 27-33.

2. <sup>34</sup> And he called the multitude, with his disciples, and said to them, Whoever will follow after me [at a

distance], let him deny himself, and take up his cross and follow me [at hand]; <sup>35</sup> for whoever will save his life shall lose it; and whoever will lose his life on my account and the gospel's, shall save it; <sup>36</sup> for what does it profit a man to gain the whole world and be deprived of his life? <sup>37</sup> for what is the exchange of his life? <sup>38</sup> for whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the son of man also be ashamed, when he comes in the glory of his father with the holy angels. <sup>9:1</sup> And he said to them, Truly I tell you, Some of those standing here shall by no means taste death till they see the kingdom of God having come with power. <sup>34-9:1</sup>

3. <sup>2</sup> And after six days, Jesus takes Peter and James and John, and brings them up on a high mountain alone, privately, and was transfigured before them; <sup>3</sup> and his garments became glistening, very white, such as no fuller on earth could whiten. <sup>4</sup> And Elijah appeared to them, with Moses, and they were talking with Jesus. <sup>5</sup> And Peter answered, and says to Jesus, Rabbi, it is good for us to be here; and let us make three tents; one for you, and one for Moses, and one for Elijah; <sup>6</sup> for he knew not what to say, for they were afraid. <sup>7</sup> And there was a cloud overshadowing them, and a voice came from the cloud, This is my beloved son; hear him. <sup>8</sup> And immediately looking round, they saw none but Jesus only with them. <sup>9</sup> And as they come down from the mountain, he charged them to tell none what they saw, except when the son of man has risen from the dead. <sup>10</sup> And they kept the saying to themselves, querying as to what is the rising from the dead. <sup>11</sup> And they asked him, saying, Why say the scribes that Elijah must come first? <sup>12</sup> And he said to them, Elijah, having come, restores all things; and [he recited] how it is written concerning the son of man, that he suffered much, and was set at nought.



<sup>13</sup> But I tell you [says he], that Elijah also came, and they did to him as they would, as it is written concerning him. 2-13.

4. <sup>14</sup> And he came to his disciples, and saw a great multitude about them, and scribes disputing with them. <sup>15</sup> And immediately all the multitude saw him, and were astonished, and ran and saluted him. <sup>16</sup> And he asked them, What dispute had you with them? <sup>17</sup> And one of the multitude answered him, Teacher, I brought my son to you, having a dumb spirit; <sup>18</sup> and whenever he takes him, he rends him, and he foams and gnashes his teeth, and becomes parched; and I applied to your disciples to cast it out, and they could not. <sup>19</sup> And, answering them, he says, O faithless generation; how long shall I be with you? how long shall I suffer you? Bring him to me. <sup>20</sup> And they brought him to him, and he saw him; and immediately the spirit tore him, and he fell on the ground and wallowed, foaming. <sup>21</sup> And he asked his father, How long a time is it that this has been on him? And he said, From a child; <sup>22</sup> and often also he casts him into the fire to destroy him; but if you can, help us, and have mercy on us. <sup>23</sup> Jesus said to him, If you can? All things are possible to him that believes. <sup>24</sup> And immediately, crying out, the child's father said, I believe; help my unbelief. <sup>25</sup> And Jesus, seeing that the multitude ran together, rebuked the impure spirit, saying to him, Dumb and deaf spirit, I command you, come out of him, and enter no more into him; <sup>26</sup> and he cried aloud, and tore him much, and came out; and he was as a dead [man], so that many say, He is dead. <sup>27</sup> But Jesus took him by the hand, and raised him up, and he stood up. <sup>28</sup> And, entering into the house, his disciples asked him privately, Why could we not cast it out? <sup>29</sup> And he said to them, This kind can go out by nothing except by prayer. 14-29.

## CHAPTER XII.

9 : 30-50.

Jesus returns to Capernaum, forbids illiberality, and warns us to guard against occasions of sin.

1. <sup>30</sup> AND going out thence, he made his journey through Galilee, and would not that any should know [it]; <sup>31</sup> for he taught his disciples, and said to them, The son of man is betrayed into the hands of men, and they shall kill him, and when he is killed, after three days he shall be raised up. <sup>32</sup> And they understood not the word, and feared to ask him. <sup>30-32.</sup>

2. <sup>33</sup> And he came to Capernaum, and when he was in the house, asked them, What did you reason upon with yourselves on the way? <sup>34</sup> And they were silent; for they had debated with each other on the way, who should be the greater. <sup>35</sup> And he sat down, and called the twelve, and says to them, If any one will be first, he shall be last of all and servant of all; <sup>36</sup> and taking a child, he placed it in the midst of them, and took it in his arms, and said to them, <sup>37</sup> Whoever takes one of these children in my name, takes me, and whoever takes me, takes not me, but him that sent me. <sup>38</sup> And John spoke to him, saying, Teacher, we saw one casting out demons by your name, who follows not with us, and we forbade him. <sup>39</sup> But Jesus said, Forbid him not; for there is none that can perform a mighty work by my name, and quickly speak evil of me; <sup>40</sup> for whoever is not against us is for us; <sup>41</sup> for whoever gives you to drink a cup of water, because you are Christ's, truly I tell you, he shall not lose his reward. <sup>42</sup> And whoever shall cause one of these little ones, having faith, to fall, it would be better for him if a mill-stone was put about his neck, and he was cast into the sea. <sup>43</sup> And if your hand cause you to fall, cut it off; it is better for you maimed to enter into life, than, having

two hands, to depart into gehenna [Hinnom's vale], into the fire which is not extinguished. <sup>45</sup> And if your foot cause you to fall, cut it off; it is better for you to enter into life lame, than, having two feet, to be cast into gehenna [Hinnom's vale]. <sup>47</sup> And if your eye cause you to fall, cast it out; it is better for you with one eye to enter into the kingdom of God, than, having two eyes, to be cast into gehenna [Hinnom's vale], <sup>48</sup> where their worm dies not, and the fire is not extinguished [Isa. 66 : 24]; <sup>49</sup> for every [man] shall be seasoned with fire, and every sacrifice be seasoned with salt. <sup>50</sup> Salt is good; but if the salt loses its saltness, with what will you restore it? Have salt in yourselves, and be at peace with each other. 30-50.

## CHAPTER XIII.

10 :

Jesus goes to Judæa, on the east side of the Jordan, journeying to Jerusalem; his doctrines concerning infants, marriage, riches; prediction of his death, and the cure of blind Bartimæus.

1. <sup>1</sup> AND he rose up and goes thence into the bounds of Judæa and [the country] beyond the Jordan, and great multitudes travel with him; and, as his custom was, he taught them. <sup>2</sup> And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? trying him. <sup>3</sup> And he answered and said to them, What did Moses command you? <sup>4</sup> And they said, Moses suffered [us] to write a bill of divorcement, and put [her] away. <sup>5</sup> But Jesus said to them, He wrote you this ordinance on account of the hardness of your hearts; <sup>6</sup> but from the beginning of creation, he [Moses] made them male and female; <sup>7</sup> for this reason a man leaves his father and mother, and is joined to his wife; <sup>8</sup> and the two are one flesh, so they are no longer two but one flesh. <sup>9</sup> What,

therefore, God has yoked together, let not man separate. <sup>10</sup> And again in the house the disciples asked him concerning this. <sup>11</sup> And he says to them, Whoever puts away his wife and marries another, commits adultery with her; <sup>12</sup> and if the woman puts away her husband, and is married to another, she commits adultery. 1-12.

2. <sup>13</sup> And they brought him young children, that he should touch them; and the disciples rebuked those bringing them. <sup>14</sup> But Jesus saw it, and was displeased, and said to them, Suffer the little children to come to me, and forbid them not, for of such is the kingdom of God. <sup>15</sup> Truly I tell you, Whoever does not take the kingdom of God as a little child, shall not enter into it; <sup>16</sup> and he took them in his arms, and put his hands on them, and blesses them. 13-16.

3. <sup>17</sup> And as he was proceeding on the way, one ran and kneeled, and asked him, Good teacher, what shall I do to inherit aiōnian [eternal] life? <sup>18</sup> But Jesus said to him, Why do you call me good? None is good but one, God. <sup>19</sup> You know the commandments: You shall not commit adultery, you shall not kill, you shall not steal, you shall not testify falsely, you shall not defraud, honor your father and your mother. <sup>20</sup> And he answered and said to him, All these have I kept from my youth. <sup>21</sup> And Jesus looked on him, and loved him, and said to him, One thing you lack. Go sell what you have, and give [it] to the poor, and you shall have treasure in heaven; and come, take up your cross, and follow me. <sup>22</sup> And he went away displeased, grieved at that saying [logos], for he was having great possessions. <sup>23</sup> And Jesus, having looked about, says to his disciples, How hardly shall those having riches enter into the kingdom of God! <sup>24</sup> But his disciples were astonished at his words; and Jesus, again answering, says to them, Children, how hardly shall those



trusting in riches enter into the kingdom of God ! <sup>25</sup> It is easier for a camel to go in through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished above measure, saying to themselves, And who can be saved ? <sup>27</sup> Jesus, looking on them, says, With man it is impossible, but not with God ; for with God all things are possible. 16-27.

4. <sup>28</sup> Peter began to say to him, Behold, we have left all and followed you. <sup>29</sup> Jesus said to him, Truly I tell you, There is none who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for me and for the gospel, <sup>30</sup> who shall not receive a hundred fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions ; and in the aion [age] to come, life aiōnian [eternal] ; <sup>31</sup> but many first shall be last, and the last first. 28-31.

5. <sup>32</sup> And they were on the way going up to Jerusalem, and Jesus going before them ; and they were astonished, and following, were afraid. And again he took aside the twelve, and began to tell them the things about to happen to him. <sup>33</sup> Behold, we go up to Jerusalem, and the son of man will be betrayed to the chief priests and scribes, and they will condemn him to death, and deliver him to the nations ; <sup>34</sup> and they will mock him, and scourge him with rods, and spit on him, and kill him, and after three days he shall be raised up. 32-34.

6. <sup>35</sup> And James and John, sons of Zebedee, come to him, saying, Teacher, we wish you to do for us whatever we ask of you. <sup>36</sup> And he said to them, What do you wish me to do for you ? <sup>37</sup> And they said to him, Grant us that we may sit, one on your right hand, and the other on the left, in your glory. <sup>38</sup> But Jesus said to them, You know not what you ask. Are you able to drink of the cup of which I drink, and to be baptized with the bap-



tism with which I am baptized? <sup>39</sup> And they said to him, We are able. But Jesus said to them, You shall drink of the cup of which I drink, and be baptized with the baptism with which I am baptized; <sup>40</sup> but to sit on my right hand and on my left, is not mine to give, but to those for whom it is prepared. <sup>35-40.</sup>

7. <sup>41</sup> And the twelve heard, and began to be displeased with James and John. <sup>42</sup> And Jesus called them, and says to them, You know that those who think to rule the nations exercise lordship over them, and their great men exercise authority over them; <sup>43</sup> but it is not so with you; but whoever will be great among you, shall be your servant; <sup>44</sup> and whoever will be first of all, shall be lowest servant of all; <sup>45</sup> for the son of man came not to be served, but to serve, and give his life a ransom for many. <sup>41-45.</sup>

8. <sup>46</sup> And they come to Jericho; and when he and his disciples, and a great multitude, go from Jericho, Bartimæus, son of Timæus, a blind beggar, sat by the way; <sup>47</sup> and when he heard, He is Jesus the Nazarene, he began to cry, and say, O son of David, have mercy on me. <sup>48</sup> And many rebuked him, and [told] him to be still; but he cried much more, Son of David, have mercy on me. <sup>49</sup> And Jesus stopped, and said, Call him. And they call the blind man, saying, Be of good courage; arise, he calls you. <sup>50</sup> And he threw off his garment, and leaping up, came to Jesus. <sup>51</sup> And Jesus answered and said to him, What do you wish me to do for you? And the blind man said to him, Rabbouni, that I may recover sight. <sup>52</sup> And Jesus said to him, Go; your faith has saved you; and immediately he recovered sight, and followed Jesus in the way. <sup>46-52.</sup>

## CHAPTER XIV.

11:

Jesus enters Jerusalem in triumph, visits the temple, curses a fig tree, purifies the temple, inculcates faith in God, and refuses to show his authority.

1. <sup>1</sup>AND when they come nigh to Jerusalem and Bethany, at the Mount of Olives, he sends two of his disciples, <sup>2</sup>and says to them, Go into the village against you, and immediately, on entering into it, you will find a colt tied, on which no man ever sat; loose him, and bring him; <sup>3</sup>and if any one asks, why you do this, say, The Lord has need of him; and immediately he will send him here. <sup>4</sup>And they went, and found a colt tied at a door without, where there were two ways, and they loose him. <sup>5</sup>And some of those that stood [there] said to them, What are you doing, loosing the colt? <sup>6</sup>And they said to them as Jesus said; and they let them go; <sup>7</sup>and they bring the colt to Jesus, and put on it their clothes; and he sat on it; <sup>8</sup>and many spread their clothes in the way, and others branches of the trees, having cut them from the fields; <sup>9</sup>and those that go before, and those that follow, cried, Hosanna; blessed is he that comes in the name of Kurios; <sup>10</sup>blessed is the coming kingdom of our father David; hosanna in the highest. <sup>11</sup>And he came to Jerusalem, to the temple; and having looked about on all things, it being now [Sunday] evening, he went out to Bethany with the twelve. 1-11.

2. <sup>12</sup>And on the next day [Monday], they having come from Bethany, he was hungry; <sup>13</sup>and he saw a fig tree from a distance, having leaves, and came, if perhaps he might find [fruit] on it; and when he came to it, he found none, but only leaves, for it was not the time for figs. <sup>14</sup>And he answered and said to it, Let none eat fruit from you for the aiōn [forever]; and his disciples heard. <sup>15</sup>And

he comes to Jerusalem, and entered into the temple, and began to cast out the sellers and buyers in the temple, and overturned the tables of the brokers, and the seats of them that sell doves; <sup>16</sup> and suffered none to carry a vessel through the temple; <sup>17</sup> and taught, and said, It is written, that my house shall be called a house of prayer for all nations; but you have made it a den of robbers. <sup>18</sup> And the chief priests and scribes heard, and sought how they might destroy him; for they feared him, for all the multitude were astonished at his doctrine. <sup>19</sup> And when it was evening, he went out of the city. <sup>12</sup>

3. <sup>20</sup> And as they passed along in the morning [of Tuesday], they saw the fig tree withered from the roots, <sup>21</sup> and Peter remembered, and says to him, Rabbi, see; the fig tree which you cursed is withered. <sup>22</sup> And Jesus answered and says to him, Have the faith of God: <sup>23</sup> truly I tell you, whoever says to this mountain, Be taken up and cast into the sea, and doubts not in his heart, but believes that what he says is, he shall have it. <sup>24</sup> For this reason I tell you, All things that you pray for and ask, believe that you have obtained them, and they shall be [given] you; <sup>25</sup> and when you stand praying, forgive, if you have any thing against any one, that your father in heaven may forgive you your trespasses. <sup>20-25</sup>.

4. <sup>27</sup> And they come again to Jerusalem; and as he walks about in the temple, the chief priests, and scribes, and presbyters come to him <sup>28</sup> and said to him, By what authority do you perform these things? or who gave you this authority to perform them? <sup>29</sup> And Jesus said to them, I will ask you one question, and answer me, and I will tell you by what authority I perform these things. <sup>30</sup> The baptism of John, was it from heaven, or of men? Answer me. <sup>31</sup> And they reasoned with themselves, saying, If we say, From heaven, he will say, Why did you not believe him? <sup>32</sup> but if we say, Of men, they feared

the people, for all had John as really a prophet. <sup>33</sup> And they answered and say to Jesus, We do not know. And Jesus says to them, Neither do I tell you by what authority I do these things. 27-33.

## CHAPTER XV.

12:

Jesus [on Tuesday] relates the parable of the wicked husbandmen, gives his opinion concerning tribute, the resurrection, the principal commandment, the son of David, the Jewish lawyers, and the widow's mite.

1. <sup>1</sup> AND he began to speak to them in parables. A man planted a vineyard, and put a hedge around it, and dug a wine vat, and built a tower, and let it out to husbandmen. <sup>2</sup> And he sent a servant to the husbandmen at the time, to receive of the husbandmen of the fruits of the vineyard. <sup>3</sup> And they took him and scourged him, and sent him away empty. <sup>4</sup> And again he sent to them another servant; and they stoned and wounded him on the head, and sent him away disgraced. <sup>5</sup> And he sent another, and they killed him; and many others, some of whom they scourged, and some killed. <sup>6</sup> He had yet one beloved son; last he sent him to them, saying, They will respect my son. <sup>7</sup> But those husbandmen said to themselves, This is the heir; come, let us kill him, and the inheritance will be ours. <sup>8</sup> And they took and killed him, and cast him out of the vineyard. <sup>9</sup> What will the Lord of the vineyard do? He will come and destroy those husbandmen, and let his vineyard to others. <sup>10</sup> Have you not read this scripture, The stone which the builders rejected has become head of the corner? <sup>11</sup> This was from Kurios, and is wonderful in our eyes. [Ps. 118: 22.] <sup>12</sup> And they sought to take him, and feared the multitude, for they knew that he spoke the parable against them; and they left him, and went away. 12: 1-12.



2. <sup>13</sup> And they send to him some of the Pharisees and Herodians to take him in [his] speech. <sup>14</sup> They came and say to him, Teacher, we know that you are true, and care not for any one, for you respect not the face of man, but teach the way of God in truth. Is it lawful to give tribute to Cæsar or not? Shall we give, or not give? <sup>15</sup> He, knowing their hypocrisy, said to them, Why do you try me? Bring me a denarius [14 cents], that I may see it. <sup>16</sup> And they brought him [one], and he says to them, Whose is this image and the inscription? And they said, Cæsar's; <sup>17</sup> and Jesus said to them, Give Cæsar's [dues] to Cæsar, and God's to God; and they wondered at him. <sup>13-17.</sup>

3. <sup>18</sup> And the Sadducees come to him, who say there is no resurrection, and asked him, saying, <sup>19</sup> Teacher, Moses wrote to us, that if one's brother dies and leaves a wife, and leaves no child, his brother shall take the wife, and raise up children for his brother. <sup>20</sup> There were seven brothers; and the first took a wife, and died, leaving no child; <sup>21</sup> and the second took her, and died, and he left none; and the third likewise; <sup>22</sup> and the seven left no children; last of all the woman also died. <sup>23</sup> In the resurrection, when they have risen, whose wife of them shall she be, for the seven had her for a wife? <sup>24</sup> Jesus said to them, You err for this reason, because you know not the Scriptures, nor the power of God; <sup>25</sup> for when they have risen from the dead, they neither marry nor are married, but are as the angels in heaven. <sup>26</sup> But concerning the dead, that they are raised, have you not read in the book of Moses, at the bush, how God spoke to him, saying, I am the God of Abraham, and God of Isaac, and God of Jacob? <sup>27</sup> God is not a [God] of the dead, but of the living; you greatly err. <sup>18-27.</sup>

4. <sup>28</sup> And one of the scribes came, who heard them disputing, knowing that he answered well, and asked him, What is the first commandment of all? <sup>29</sup> Jesus answered,



The first is, Hear, Israel: Kurios, your God is the only Lord,<sup>30</sup> and you shall love Kurios, your God, with your whole heart, and your whole soul, and your whole mind, and your whole strength. [Deut. 6:4.]<sup>31</sup> The second is this. You shall love your neighbor as yourself; [Levit. 16:18.] there is no commandment greater than these.<sup>32</sup> And the scribe said, Well, teacher, you have said truly, There is one, and no other besides him; <sup>33</sup> and to love him with the whole heart, and the whole understanding, and the whole soul, and the whole strength, and to love [one's] neighbor as himself, is more than all burnt offerings and sacrifices.<sup>34</sup> And Jesus, seeing that he answered discreetly, said to him, You are not far from the kingdom of God; and no one after this dared to question him. <sup>28-34.</sup>

5. <sup>35</sup> And Jesus answered and said, teaching in the temple, How say the scribes that Christ is a son of David, <sup>36</sup> David himself said by the Holy Spirit, The Lord says to my Lord, Sit on my right hand, till I put your enemies under your feet. [Ps. 110:1.] <sup>37</sup> David himself calls him Lord, and whence is he his son? And the great multitude heard him gladly. <sup>35-37.</sup>

6. <sup>38</sup> And in his teachings he said, Beware of the scribes, who desire to walk in robes, and [desire] salutations in the markets, <sup>39</sup> and the first seats in the synagogues, and the first couches at feasts, <sup>40</sup> who devour widows' houses, and in pretence pray long: they shall receive greater judgment. <sup>38-40.</sup>

7. <sup>41</sup> And he sat before the treasury, and beheld how the multitude cast money into the treasury. And many rich cast in much, <sup>42</sup> and one poor widow came, and cast in two lepta which is one quadrans [4 mills]; <sup>43</sup> and he called his disciples, and says to them, Truly I tell you, This poor widow has cast into the treasury more than all [the rest]; <sup>44</sup> for all [the rest] have cast in of their abundance, but she of her need has cast in all she had, her whole living.

## CHAPTER XVI.

13:

Jesus predicts the destruction of Jerusalem and his second coming.

1. <sup>1</sup> AND [Jesus] going out from the temple, one of his disciples says to him, See what stones! and what buildings! <sup>2</sup> And Jesus said to him, Do you see these great buildings? There shall not be left stone upon stone, which shall not be thrown down. <sup>3</sup> And sitting on the Mount of Olives opposite to the temple, Peter, and James, and John, and Andrew asked him privately, <sup>4</sup> Tell us when these things shall be, and what [shall be] the sign, when all these things are about to be finished. <sup>5</sup> And Jesus began to say to them, See that none misleads you, <sup>6</sup> for many shall come in my name, saying, I am [the Christ], and mislead many; <sup>7</sup> and when you hear of wars and reports of wars, be not terrified, [these] must be, but the end is not yet. <sup>8</sup> For nation shall raise up against nation, and kingdom against kingdom. There shall be earthquakes in places, there shall be famines and disturbances; <sup>9</sup> these are the beginnings of sorrows. But consider yourselves, they shall deliver you up to Sanhedrims, and you shall be beaten in synagogues, and be made to stand before governors and kings, on account of me, and for a testimony to them; <sup>10</sup> and the gospel must first be preached to all nations; <sup>11</sup> and when they lead you and deliver you up, be not anxious beforehand as to what you shall say, neither study, but say what is given you in that hour, for you are not speaking, but the Holy Spirit. <sup>12</sup> And brother shall deliver up brother to death, and father child, and children shall rise up against parents and kill them; <sup>13</sup> and you shall be hated by all on account of my name; but he that continues to the end shall be saved. <sup>14</sup> But when you see the abomination of desolation standing where it ought not, — let him that reads understand, — then let those in Judea

flee to the mountains, <sup>15</sup> and let not him on the house come down, nor enter into the house to take any thing out of his house ; <sup>16</sup> nor let him that is in the field turn back to take his garment ; <sup>17</sup> and woe to those with child and giving suck in those days. <sup>18</sup> But pray that it be not in winter, <sup>19</sup> for those days shall be an affliction such as has not been from the beginning of [the] creation which God created, till now, and shall never be [again]. <sup>20</sup> And unless Kurios had shortened the days, no flesh should be saved, but for the elects' sake whom he has elected, he has shortened the days. <sup>21</sup> And then if any one says to you, See here, the Christ ; see there, believe not, <sup>22</sup> for false prophets shall be raised up, and perform signs and prodigies to mislead, if possible, the elect. <sup>23</sup> But see, I have foretold you all things. 13: 1-23.

2. <sup>24</sup> But in those days, after that affliction [the destruction of Jerusalem], the sun shall be darkened, and the moon not give her light, <sup>25</sup> and the stars shall fall from heaven, and the powers which are in the heavens shall be shaken ; <sup>26</sup> and then shall they see the son of man coming in the clouds with much power and glory. <sup>27</sup> And then shall he send the angels and gather the elect from the four winds, from the end of the earth to the end of heaven. <sup>28</sup> Learn the parable from the fig tree, [that] when its branch is tender and puts forth leaves, it is known that the summer is nigh ; <sup>29</sup> so also when you see these things come to pass, know that [the son of man] is nigh at the doors. <sup>30</sup> Truly I tell you that this generation shall not pass away till all these things have come to pass ; <sup>31</sup> heaven and earth shall pass away, but my words shall not pass away. <sup>32</sup> But of that day or the hour, none knows, — neither angel in heaven, nor the son, — but the father. <sup>33</sup> Consider, watch, for you know not when the time is : as a man going abroad, leaving his house and giving his servants authority, [enjoined] on each his work, and com-

manded the door-keeper to watch [so I command]. <sup>35</sup> Do you watch therefore, for you know not when the lord of the house comes, whether in the evening, or at midnight, or at the cock crowing, or in the morning; <sup>36</sup> lest, coming suddenly, he find you sleeping. <sup>37</sup> What I say to you I say to all, Watch. <sup>24-37.</sup>

## CHAPTER XVII.

14 : 1-31.

Scheme to take Jesus; he is anointed at Bethany, and Judas proposes to betray him; he partakes of the passover and last supper, and predicts the treachery of Judas and denial of Peter.

1. <sup>1</sup> AND it was two days before the passover and unleavened bread [Tuesday night]; and the chief priests and scribes inquired how they could take him by strata-gem, and kill him; <sup>2</sup> for they said, Not at the feast, lest there be a tumult of the people. <sup>1,2.</sup>

2. <sup>3</sup> And [Jesus] being in Bethany at the house of Simon the leper, [and] reclining, there came a woman having an alabaster vase of myrrh-oil of genuine nard, very costly, [and] having broken the alabaster vase, poured it out on his head, <sup>4</sup> and some were offended, [saying] to themselves, Why was this waste of the myrrh-oil? <sup>5</sup> This myrrh-oil could have been sold for more than 300 denarii [\$45], and given to the poor; and they found fault with her. <sup>6</sup> But Jesus said, Let her alone; why do you trouble her? She has done a good work on me. <sup>7</sup> The poor you always have with you, and when you will, you can do them good; but me you have not always. <sup>8</sup> She has done what she had [to do]; she has anticipated anointing my body for burial. <sup>9</sup> Truly I tell you, Wherever the gospel is preached in the whole world, this also which she has done shall be told for a memorial of her. <sup>3-9.</sup>

3 <sup>10</sup> And Judas the Iscariot, one of the twelve, went to



the chief priests, to betray him to them. <sup>11</sup> And hearing, they were glad, and promised to give him money; and he sought how he might, at a convenient time, betray him. <sup>10, 11.</sup>

3. <sup>12</sup> And on the first day of the unleavened bread, when they killed the passover, his disciples say to him, Where do you wish us to go, and make preparation for you to eat the passover? <sup>13</sup> And he sends two of his disciples and says to them, Go into the city, and there shall meet you a man bearing a pitcher of water, follow him, <sup>14</sup> and where he enters in, say to the master of the house, The teacher says, Where is my public room, in which I may eat the passover with my disciples? <sup>15</sup> And he will show you a large upper room, furnished [and] ready; and there prepare for us. <sup>16</sup> And the disciples went out, and came into the city, and found as he had said to them, and prepared the passover. <sup>12-16.</sup>

4. <sup>17</sup> And it being evening [Thursday], he comes with the twelve, <sup>18</sup> and they reclining and eating, Jesus said, Truly I tell you, one of you will betray me, [one] that eats with me. <sup>19</sup> They began to be grieved, and say to him, one by one, Is it I? and another, Is it I? <sup>20</sup> And he said to them, It is one of the twelve who dips with me in the dish. <sup>21</sup> The son of man goes as it is written concerning him; but woe to that man by whom the son of man is betrayed: it were well for him if that man had not been born. <sup>17-21.</sup>

5. <sup>22</sup> And as they were eating, taking bread [and] blessing, he broke and gave [it] to them, and said, Take [it], this is my body; <sup>23</sup> and taking the cup [and] giving thanks, he gave [it] to them, and they all drank of it. <sup>24</sup> And he said to them, This is my blood of the covenant which is shed for you; <sup>25</sup> truly I tell you, I will drink no more of the product of the vine, till that day when I drink it new in the kingdom of God. <sup>22-25.</sup>

6. <sup>26</sup> And having sung a hymn, they went out to the



Mount of Olives. <sup>27</sup> And Jesus says to them, You will all fall; for it is written, I will smite the shepherd, and the sheep shall be scattered abroad; <sup>28</sup> but after I am raised up, I will go before you to Galilee. <sup>29</sup> But Peter said to him, If all men fall I will not. <sup>30</sup> And Jesus says to him, Truly I tell you, to-day, this night before a cock crows twice, you will deny me three times. <sup>31</sup> But he said more strongly, If it should be necessary for me to die with you, I will not deny you. In like manner also said all. <sup>26-31.</sup>

## CHAPTER XVIII. 14:32-72.

Jesus in Gethsemane; his agony, prayer, betrayal, apprehension, and trial before the Sanhedrim.

1. <sup>32</sup> AND they come to a place called Gethsemane; and he says to his disciples, Sit here till I pray. <sup>33</sup> And he takes Peter and James and John aside with him, and began to be astonished and depressed. <sup>34</sup> And he says, My soul is very sad till death; remain here and watch. <sup>35</sup> And going forward a little, he fell on the earth and prayed, If it is possible that the hour may pass from him, <sup>36</sup> and said, Abba, father, all things are possible to you; take this cup away from me; but not what I will, but what you [will]. <sup>37</sup> And he comes and finds them sleeping, and says to Peter, Simon, do you sleep? Can you not watch one hour? <sup>38</sup> Watch and pray that you enter not into trial; the spirit indeed is willing, but the flesh is weak. <sup>39</sup> And again going away, he prayed, saying the same word. <sup>40</sup> And returning, he found them again sleeping, for their eyes were heavy; and they knew not what to answer him. <sup>41</sup> And he comes the third time, and says, Sleep the rest of the time, and take your rest; [the time to watch] is past, the hour has come; behold, the son of man is betrayed into the hands of sinners; <sup>42</sup> arise, let us go; behold, he that betrays me is at hand. <sup>32-42.</sup>

2. <sup>43</sup> And immediately, while he is yet speaking, comes Judas the Iscariot, being one of the twelve, and a multitude, with swords and clubs, from the chief priests and scribes and presbyters. <sup>44</sup> And he that betrays him gave them a signal, saying, Whomsoever I kiss, this is he; take him and lead him away safely. <sup>45</sup> And having come, going immediately forward, he says to him, Rabbi, rabbi, and kissed him; <sup>46</sup> and they laid hands on him, and took him. <sup>47</sup> And one of those that stood by, having drawn a sword, smote the servant of the chief priest, and took off his ear. <sup>48</sup> And Jesus answering said to them, Have you come out as against a robber, with swords and clubs to take me? <sup>49</sup> I was daily with you in the temple teaching, and you took me not; but [it was done], that the scriptures might be fulfilled. <sup>50</sup> And all left him and fled. <sup>51</sup> And a certain young man alone followed him, wrapped about with linen on his naked [body]; and the young men seize him, <sup>52</sup> but he left the linen, and fled naked from them. 43-52.

3. <sup>53</sup> And they led Jesus away to the chief priest, and all the chief priests come together to him, and the presbyters and scribes. <sup>54</sup> And Peter followed him at a distance, till [he came] within the chief priest's court; and he was sitting with the officers and warming himself at the light. 53, 54.

4. <sup>55</sup> And the chief priests and the whole Sanhedrim sought testimony against Jesus to kill him, and could not find it, <sup>56</sup> for many testified falsely against him, but their testimonies did not agree. <sup>57</sup> And some stood up and testified against him, saying, <sup>58</sup> We heard him say, I will destroy this temple made with hand, and in three days I will build another temple not made with hand. <sup>59</sup> And their testimony did not agree. <sup>60</sup> And the chief priest, standing up in the midst, questioned Jesus, saying, Do you answer nothing to what these testify against you? <sup>61</sup> And

he was silent, and answered nothing. Again the chief priest asked him, and says to him, Are you the Christ, the son of the blessed ? <sup>62</sup> And Jesus said, I am, and you shall see the son of man sitting on the right hand of the power, and coming with the clouds of heaven. <sup>63</sup> And the chief priest, rending his clothes, says, What need have we further of witnesses ? <sup>64</sup> You have heard the blasphemy ; what is your opinion ? And they condemned him to be deserving of death. <sup>65</sup> And some began to spit on him, and to cover his face, and strike him with the fist, and say to him, Prophecy ; and the officers struck him with the open hand. <sup>53-65.</sup>

4. <sup>66</sup> And Peter being below in the court, one of the chief priest's girls comes, <sup>67</sup> and seeing Peter warming himself, having looked on him, says, And you were with Jesus the Nazarene. <sup>68</sup> And he denied, saying, I know not nor understand what you speak of ; and he went out into the porch, and a cock crew. <sup>69</sup> And the girl, seeing him, began again to say to those that stood by, This is one of them. <sup>70</sup> And he again denied [it]. And after a little while, those that stood by said to Peter, Truly you are of them, for you are a Galilean. <sup>71</sup> But he began to curse and swear, I know not this man of whom you speak. <sup>72</sup> And a second time a cock crew, and Peter was reminded of the word, how Jesus said to him, Before a cock crows twice, you shall deny me three times ; and casting [himself] down, he wept. <sup>66, 72.</sup>

## CHAPTER XIX. 15:1-41.

Jesus examined and condemned by Pilate, mocked, scourged, and crucified, all on Friday morning.

1. <sup>1</sup> AND immediately in the morning the chief priests holding a council with the presbyters and scribes, and the whole Sanhedrim, having bound Jesus, carried him away, and delivered him to Pilate. <sup>2</sup> And Pilate asked him, Are you king of the Jews? And he answered and says to him, [As] you say. <sup>3</sup> And the chief priests accused him of many things. <sup>4</sup> And Pilate again asked him, saying, Do you answer nothing? See how many things they allege against you. <sup>5</sup> But Jesus yet answered nothing, so that Pilate wondered. 1-5.

2. <sup>6</sup> But at a feast he released to them one prisoner, whomsoever they demanded. <sup>7</sup> And there was [one] called Barabbas, bound with fellow-insurgents, who in a sedition had committed a slaughter. <sup>8</sup> And the multitude, going up, began to ask [that he would do] as he always did to them. <sup>9</sup> And Pilate, answering, says to them, Do you wish me to release to you the king of the Jews? <sup>10</sup> For he knew that the chief priests had delivered him up on account of envy. <sup>11</sup> And the chief priests moved the multitude [to demand] rather that he should release Barabbas to them. <sup>12</sup> And Pilate, answering, said to them, What do you wish me to do to him whom you call the king of the Jews? <sup>13</sup> And again they cried, Crucify him. <sup>14</sup> But Pilate said to them, [No]; for what evil has he done? But they cried the more, Crucify him. <sup>15</sup> And Pilate, wishing to pacify the multitude, released Barabbas to them, and having scourged Jesus, delivered him up to be crucified. 6-15.

3. <sup>16</sup> And the soldiers led him away within the court which is the prætorium, and call together the whole



regiment [from 600 to 1000]. <sup>17</sup> And they put on him a purple [robe], and plaited a crown of thorns [thistles], and put it on him, <sup>18</sup> and began to salute him, Health to you, king of the Jews, <sup>19</sup> and struck him on the head with a reed, and spit on him, and kneeling worshipped him. <sup>20</sup> And when they had mocked him, they took off from him the purple [robe], and put on him his own clothes. <sup>16-20.</sup>

4. <sup>20</sup> And they lead him out to crucify him, <sup>21</sup> and compel a certain Simon, a Cyrenian, passing along, coming from the country, father of Alexander and Rufus, to bear his cross; <sup>22</sup> and bring him to [the] place Golgotha, which is interpreted place of a cranium; <sup>23</sup> and give him wine mixed with myrrh; but he did not take it. <sup>24</sup> And they crucify him, and distribute his garments, casting lots for them, [to determine] what every one should take. <sup>25</sup> And it was the third hour, [9 A. M.], and they crucify him. <sup>26</sup> And there was a title of his accusation written, **THE KING OF THE JEWS.** <sup>20-26.</sup>

5. <sup>27</sup> And they crucify two robbers with him, one on his right hand and the other on his left. <sup>29</sup> And those passing by reviled him, wagging their heads, and saying, Alas, he destroys the temple, and builds it in three days; <sup>30</sup> Save yourself, and come down from the cross. <sup>31</sup> In like manner also the chief priests mocking to each other, with the scribes, said, He saved others, himself he cannot save. <sup>32</sup> Let the Christ the king of Israel come down now from the cross, that we may see and believe; and those crucified with him reproached him with [the rest]. <sup>27-32.</sup>

6. <sup>33</sup> And when it was the sixth hour [12 M.], there was darkness over the whole earth till the ninth hour [3 P. M.]. <sup>34</sup> And at the ninth hour, Jesus cried with a loud voice, Eloi, eloi, lima sabachthani, which is interpreted, God, my God, why have you forsaken me? <sup>35</sup> And some of those that stood by, hearing, said, See, he calls Elijah.



<sup>36</sup> And one ran and filled a sponge with vinegar, and put it on a reed, and gave it to him to drink, saying, Let [him] alone ; let us see if Elijah comes to take him down. <sup>37</sup> And Jesus, uttering a loud voice, expired ; <sup>38</sup> and the veil of the temple was rent in two from top to bottom. <sup>39</sup> And the centurion who stood opposite to him, seeing that, having cried thus, he expired, said, Truly this man was a son of God. <sup>33-39.</sup>

7. <sup>40</sup> And there were women beholding from afar, among whom were Mary the Magdalene [Madalian] and Mary the [mother] of James the less, and the mother of Joset, and Salome, <sup>41</sup> who also followed him when he was in Galilee and served him, and many others, who came up with him to Jerusalem. <sup>40, 41.</sup>

## CHAPTER XX. 15 : 42. 16 : 8.

Jesus honorably buried Friday evening, and his resurrection announced on Sunday morning at the tomb.

1. <sup>42</sup> AND it being now evening, since it was a preparation which is a pre-Sabbath, <sup>43</sup> Joseph of Arimathea, an honorable counsellor, coming, who also himself was expecting the kingdom of God, boldly went in to Pilate, and asked for the body of Jesus. <sup>44</sup> But Pilate wondered that he was already dead, and having called the centurion, asked him if he had been dead long. <sup>45</sup> And knowing from the centurion, he gave the dead body to Joseph. <sup>46</sup> And having bought linen, taking [the body] down, he wrapped it in the linen, and placed it in a tomb which was cut out of a rock, and rolled a stone against the door of the tomb. <sup>47</sup> And Mary the Magdalene and Mary the [mother] of Joset beheld where he is laid. <sup>42-47.</sup>

2. <sup>16:1.</sup> And when the Sabbath was past, Mary the Magdalene and Mary the [mother] of James and Salome

bought spices to come and anoint him ? <sup>2</sup> And very early in the morning on the first day of the week, they come to the tomb at sunrise ; <sup>3</sup> and said to themselves, Who will roll away the stone for us from the door of the tomb ? <sup>4</sup> And looking up they behold that the stone is rolled away, for it was very great. <sup>5</sup> And having come into the tomb, they saw a young man sitting, wrapped about with a white robe, and they were astonished. <sup>6</sup> And he says to them, Fear not ; you seek Jesus, that was crucified ; he is risen, he is not here ; see [this is] the place where they laid him. <sup>7</sup> But go tell his [other] disciples and Peter that he goes before you into Galilee ; there shall you see him, as he said to you. <sup>8</sup> And going out, they fled from the tomb ; and trembling seized them and amazement, and they said nothing to any one, for they were afraid. 1-8.

# CRITICAL INTRODUCTION.

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## CHAPTER I.

The four Gospels ; priority of that according to Mark, and the order of the whole.

1. THE four Gospels stand alone in the literature of the world ; they are not given us to confound human reason, but to inform it, and contribute to its available means of accomplishing a happy and glorious destiny for the human family. These books have much in common ; and all relate to Jesus and his doings. His doings are chiefly healings and teachings. His healings seem to place him in the rank of physicians, and the great number and extraordinary character of his cures entitle him to be considered a physician of great skill and diligence. His empowering his disciples to perform cures seems to imply that he taught them his therapeutic art, and made them physicians of the same school with himself. The Greeks had made some progress in medicine at this time, and an application of their best methods among the Jews may have easily excited astonishment by their simplicity and efficiency, and the results have been deemed miraculous. If Jesus was a physician among the Jews, treating diseases in the methods of the Greeks, his cures, with the natural exaggerations of ignorance and superstition, correspond to his profession.

2. His principal methods of cure are words addressed to his patients ; but sometimes cures are obtained by touch-

ing his garments; in which case he attributes them to the faith of the patient. Faith and expectation do much towards promoting cures, and undoubtedly save many. Discreet physicians treat their patients with words of encouragement and counsel, and directions in respect to diet, exercise, habits of cleanliness, the avoidance of whatever is vicious, and the practice of every virtue. All these things conduce to health. A physician who makes no use of these means of cure, is an impostor, and does not deserve a place in the medical profession. Plants and minerals have their uses, and ought to be prescribed in cases which require them; but improved habits are still more necessary, and ought also to be prescribed in cases that require them. Jesus appears to have made great and happy use of this part of the *materia medica*. But besides administering to the body, Jesus is a physician of souls, and treats them with knowledge, information, and arguments. Words of instruction, sympathy, and affection are perpetually on his lips, and they, too, work wonders. This higher branch of the therapeutic art is the main part of his profession. His common title is not physician, but teacher, and his main inventions are not improved methods of treating the sick and healing diseases, but improved methods of treating the wicked and recovering sinners to righteousness. This was his great mission.

3. Jesus arose among the Jews in Galilee, was first a disciple of John, then proposed a new religion independent of all that had preceded, established a school for teaching it, made his disciples teachers, went up to Jerusalem to be present at the Jewish passover, was there arrested on Thursday night after the paschal supper, was tried and condemned, and then crucified at 9 o'clock the next morning. He died at 3 in the afternoon, was buried at evening, and is reported on the next Sunday morning alive from the dead. Many thousands of martyrs have

died, and are forgotten; their names and memories have perished, and not a trace remains to tell that they ever lived or suffered. Some are known only by their names, and the fact of their sufferings. In respect to his name and sufferings, Jesus is well known; Alexander the Great and Julius Cæsar have not a better record. But in many other respects, Jesus is the great unknown, and mysteries hang around his life, which no lights of modern inquiry can penetrate. All that can be known concerning him ought to be carefully determined, and the bounds of the unknown and indeterminable to be distinctly marked and duly considered.

4. The four Gospels have many things in common: they all relate to the religion of Jesus, and its origin in his own personal instructions. They concur in describing his crucifixion as occurring under Pilate. Pontius Pilate was Procurator of Judæa 10 years, from A. D. 26 to 37, when he was deposed and banished to Vienne in Gaul, [France], by Caligula, where he put an end to his own life in A. D. 41. The bigotry of the Jews at this time was intense, and they are well known to have been in a high degree unjust and cruel, so that it creates no presumption against the piety and morality of a progressive teacher, to have been accused and condemned to the cross by the Sanhedrim, the highest religious and civil tribunal of the nation, and to have had that sentence confirmed and executed by Pontius Pilate. Piety and virtue were no protection to innovators. No matter how important and necessary their innovations might be,—bigotry did not want them and would not endure them. All the Gospels make Jesus teach his religion as one of intuitive and demonstrative evidence, no matter of fluctuating and contradictory opinions, but of absolute certainty and irresistible convictions, in opposition to all systems built on tradition, assumption, and delusion. The fourth Gospel



departs widely from the first three; the first three make Jesus a man, the fourth makes him a God; the first three never make him preach himself as more than man, the fourth makes him often claim a superhuman character either directly or in effect. The first three make him predict his second advent and personal reign on earth, the fourth ignores both, and makes him give instructions inconsistent with them.

5. The first three Gospels describe Jesus essentially alike, and differ mainly in the number of particulars which they give us respecting him, not in their quality. But they have remarkable peculiarities, which require that they should be studied separately, in their true order. It is universally conceded that the first three are prior to the fourth, and the first two to the third. The evidence of this is obvious and irresistible. The true order of the first two, and their mutual relations to each other, are less obvious, and have generally been mistaken. The Gospel according to Matthew has been considered first, and that according to Mark second; but a careful examination of the evidence establishes a reverse order of these books. The problem is from the books in their present arrangement, and all we can learn from them, to determine their chronologic order and relations. Let us examine the first two; they have much in common, and one of them copies from the other, or both copy the common portions from a previous work, which has not been extant since they were known.

6. All books containing passages copied from others are later than the books which they copy; and if original works, and those containing portions copied from them, are compared, some marks will generally appear, to indicate which are the originals, and which copy from the others. Independent works seldom have single sentences exactly the same, and paragraphs and discourses never.

So great are the natural diversities of thought and expression, that different writers scarcely ever use the same words in the same order for a single line, and never for a number of lines. Men instructed in the same schools, holding the same faiths, teaching the same sciences and arts, and relating the same incidents and facts, use a constant variety of language and expression, except where they copy from each other or from a common original. The first two Gospels have not only single sentences, but extended paragraphs, the same in both, and in many other cases only slightly changed. We conclude, therefore, that the common portions of these books are copied by both from a previous work which perished before these became noted in history, or else that they are original in one of these books, and copied from it in the other. This allows three possible hypotheses.

I. That both books copy their common parts from a previous work, which perished before they are mentioned in history.

II. That the book according to Matthew is the original, and that the book according to Mark copies all its common parts from it.

III. That the book according to Mark is the original, and that the book according to Matthew copies all its common parts from it.

7. I. Is there an original Gospel from which the common portions of the first two were derived, which perished before they were noted in history? No. None is mentioned by them, none is mentioned by any other book of their times; and the times following, which find and report them, find and report no traces of an earlier original from which they are derived, but report them as original. Besides, if an earlier work had existed from which both copied the parts which they have in common, that work would have been of superior authority and value to them,

as being earlier, and as being the common authority which they both followed, and would have been preserved. Christians were under a great responsibility to preserve books and documents pertaining to the origin and early history of their religion, as soon as they had any worth preserving, and cannot have been so stupid as to suffer them to be lost. The first supposition of an earlier work from which the common parts of the first two Gospels are copied, is, therefore, inadmissible. There was no such work. This conclusion is not conjectural, nor uncertain; it is a clear and irresistible deduction from facts, and must command universal assent. We have the most valuable and earliest works that were produced, and must judge and interpret them accordingly.

8. II. Is the book according to Matthew the original, and that according to Mark the copy with variations? Modified books are always intended to be improvements; and if the book according to Mark copies all its common parts from that according to Matthew, it is a modification of it intended to improve it. In some respects, judged by an absolute standard, it is vastly superior to the other; but relatively to the faith of the times that first used both, and have handed them along, it is greatly the inferior of the two. Its omissions are very remarkable: it omits portions that are really objectionable, and it also omits the gems and pearls of the book. It omits the introduction, the Sermon on the Mount, some of the finest parables and discourses, and the conclusion. The introduction contains an account of the genealogy of Jesus, his supernatural conception by a virgin saint from a holy spirit, the visit of the Magi, the murder of the innocents, and the sojourn of the holy family in Egypt, so that God could call his son out of it. Some of these matters, if true, are of great importance, especially the supernatural conception. This single omission proves the incorrectness of the hypothesis.

Why did not the later Gospel copy this? How could its author have found Jesus to be a son of a holy spirit by a virgin saint and not recognize it, nor give any information of it? It is impossible; he cannot have been aware of such an incident.

It omits the Sermon on the Mount, the most comprehensive of all the recorded sermons of Jesus, embracing the nine benedictions, the requirement of superior righteousness to that of the scribes and Pharisees, the law against calling men hard names, against retaliation, the criticisms of the Mosaic code, the command to be perfect, the Lord's Prayer, the golden rule, and the direction to enter in at the narrow gate, to travel the obstructed way, and several other lessons of the greatest importance. If the writer was aware of these great lessons as having been given by Jesus, it was not right for him to omit them. His omission of them is only excusable on the supposition of ignorance. We conclude, therefore, that the omission of the Sermon on the Mount is another insuperable objection to the hypothesis in question. It omits the parable of the poisonous darnel, the giving of the keys to Peter, the law of church discipline, the parable of the unforgiving servant, the commendation of celibacy, the parables of the day laborers, the royal feast, and the ten virgins, and the account of the final judgment, the setting of a guard at the tomb of Jesus, the post-resurrectionary appearances of Jesus, and the apostolic commission with the baptismal formula. Some of these omissions might occur in a later work, without supposing that the author discredited them; but all together they are too numerous and important to be compatible with that supposition.

The incorrectness of this hypothesis further appears from the nature of the additions and variations, several of which are incompatible with the supposition of the priority of the book according to Matthew, and prove it to



be impossible, independently of all other considerations. The second hypothesis is therefore inadmissible on two accounts: 1. On account of its omissions; 2. On account of its additions and variations.

9. III. We now come to the third and last hypothesis: that the book according to Mark is the original, and that the other copies its common parts from it, with variations, additions, and a few omissions. This is shown to be correct in two ways: 1. It is established by the incorrectness of the other two hypotheses: if either of those could be true this might be false; but since both of those are false, this must be true. If we had nothing else in its favor, therefore, we should be authorized to admit it, as fully established. But its correctness appears directly by a comparison of the books. On reversing the order of the books, and making the same comparisons as before, we find nothing of importance omitted, and great and valuable additions made to the work. The genealogy of Jesus, tracing his lineage through Joseph his step-father to David and Abraham, is insignificant, because, according to Matthew, Jesus is not the son of Joseph, and he might have adopted a son of Herod as well. But the conception of Jesus by his virgin mother from a holy spirit, is a great addition to the theory of Mark, and gives promise of an extraordinary character, as when the sons of God begat sons of the daughters of men before the flood. [Gen. 6:4.] Such accounts might be added, and are not without precedent; the legendary annals of Greece and Rome have many such cases. So in regard to the visit of the Magi, the sojourn in Egypt, and the settlement of the holy family at Nazareth in Galilee. Such additions, whether narratives of facts or fictitious, are not unnatural or unaccountable. The first book was incomplete in giving us nothing concerning the lineage, birth, and childhood of Jesus, and these additions, in part, supply that great defect.



The Sermon on the Mount is an invaluable supplement to the first Gospel, adding most important articles to the new faith, and widening the breach between it and Judaism to infinity. Among its additions are the nine benedictions, making the new religionists the light of the world, demanding a righteousness exceeding that of the scribes and Pharisees, denouncing sins of thought and purpose, correcting the Mosiac laws, prohibiting swearing, retaliation, and other immoralities, enjoining love of neighbors and enemies, teaching us to aim to be perfect as God is perfect, instructing us how to pray, and inculcating many specific duties. The additions at the close are the most remarkable of all, embracing two post-resurrectionary appearances of Jesus, and the apostolic commission, with the injunction of baptism and a trinitarian baptismal formula.

The command to disciple all nations, baptizing them, is a departure from the methods of Jesus according to Mark, in conformity with later usages adopted from Judaism. The kingdom of God is changed to the kingdom of the heavens, and the gospel of God to the gospel of the kingdom. John's baptizing *in* the Jordan is changed to baptizing *at* the Jordan, and a baptismal formula is introduced in the name of the Father, and of the Son, and of the Holy Spirit. The declaration of John that one was to follow him who would baptize with holy spirit, is supplemented by the addition of fire, making the baptizer the author of rain, accompanied with thunder and lightning, in the Scriptures, the usual fire from heaven. The second Gospel may supply some additional facts, and doubtless does; but if the first Gospel represents Jesus correctly on the points above noted, the second represents him incorrectly, according to a later opinion, which originated after his times, and is referred back to him improperly; and some of the novelties introduced by the second Gospel

are misconceptions and extravagances which originated after the death of Jesus. Many of the additions of the second Gospel are improvements of the most elaborate kind. This is equally the case with its parables and discourses, in both of which the second Gospel greatly excels. The introduction and conclusion are such as no writer could omit, in copying from an earlier work, but are not unnatural additions conformable to the Messianic theory of those times.

The priority of the book according to Mark is important to be noted, and a due attention to it will contribute much to dispel the mystery that has hitherto hung over these books, and to make them intelligible. They cannot be successfully resolved on false hypotheses; these have been long and faithfully tried in vain. A true hypothesis renders a correct solution of them entirely possible, and demonstrates itself by the clearness and consistency of its results. A false chronologic order of the first two Gospels has done great harm in blinding the minds of interpreters, and perverting their judgments of the whole series.

10. The foregoing argument establishes the priority of the Gospel according to Mark; that of the first and second Gospels to the third, and of the first three to the fourth, is shown by a similar method. The third Gospel improves on the first two, and the fourth on the first three. Each succeeding work improves in some important respects on all its predecessors, and supplies things which the others omitted. Many of the ancients admitted a fifth Gospel, according to Nicodemus, which accompanies Jesus down to hades, and tells us of his doings there.

11. The introduction of a false chronologic order of these books, and the inversion of their true relations, making later books earlier, and earlier later, presents insuperable obstacles to their correct interpretation, and confounds the human mind in its attempts to resolve them.

The first Gospel is equally independent of the others, and also of the Epistles. But it is not the earliest of the books. Its priority is relative to the other Gospels, Revelation, and such of the Epistles as may be spurious; the genuine Epistles of Paul precede it by several years, and Paul and Peter both received their crowns of martyrdom before it was written. The extent to which it deviates from the system of Paul, shows that it belongs to another school of early Christianity, and favors the conclusion that it is, as it professes to be, a Gospel according to Mark, and not in all respects according to Paul.

## CHAPTER II.

According to Mark signifies agreement, not authorship; how the book is according to Mark; its agreement with Peter, and disagreement with Paul; title of Saint to be abandoned.

1. THE first of all the Gospels is called according to Mark, a contemporary of the apostles, but not a personal acquaintance of Jesus, or a witness of his doings. From the earliest times this has been understood to signify *of* Mark, and has so been interpreted. But this interpretation is erroneous; *kata*, the Greek preposition, rendered according to, in its title and in the titles of the other Gospels, and expressing the relations of the books to the persons named in connection with them, signifies, 1. With a genitive, down from, down to, down under, and down against; 2. With an accusative, as in these titles, down through, both in respect to space and time, conformity, agreement, and manner; as, I. In Luke 8:39, "Proclaiming *throughout* the whole city what Jesus had done." Acts 5:15, "So that *throughout* the streets they bring out the sick, and put them on little couches and beds, that when Peter comes, even his shadow may overshadow some of them."

8: 1, "At that time, there was a great persecution against the church at Jerusalem, and all were scattered abroad *throughout* the regions of Judea and Samaria." II. Of the last sense of conformity, agreement, and manner, we have examples as follows: Mark 7: 5, "Why walk not your disciples *according to* the traditions of the presbyters, but eat bread with common hands?" 9: 29, "*According to* your faith, be it to you." 23: 3, "But do not *according to* their works, for they say and do not." So we have according to spirit, according to flesh, according to truth, according to God, according to man; and in the Greek classics, according to Pindar, according to Euthydemus, according to Heraclitus, &c. In these and many other cases *kata* signifies agreement, and expresses the relation of the person or thing named to some other person or thing with which it agrees; but it never signifies authorship.

2. Authorship is more than conformity, and more than agreement; the latter is comprehended in the former, but not the former in the latter. References and quotations may be predicated of authors, as according to them, but works which are only according to them, cannot be predicated of them as authors. Gospel according to Mark, therefore, does not signify Gospel *of* or *by* Mark as an author. Any man acquainted with Mark's views of the new religion might write a Gospel according to him, but a Gospel *of* or *by* him can only be written by himself. Epistles according to Paul would be very different from the actual title of Epistles of Paul. The New Testament gives us Epistles *of* men; but it only gives us Gospels *according to* them. What does this distinction mean? It surely means something; and the two modes of expression ought not to be confounded. Of men means authorship, real or supposed; according to men means agreement, and not authorship. No man ever entitles a book



according to himself, unless he wishes to be unknown, and to have his work attributed to another. A living man can give his views and subscribe the views of others, but when a man has died and can no longer speak for himself, others may speak according to him. These titles, according to certain men, belong to all the Gospels, canonical and uncanonical. The style seems to have been adopted originally without precedent, in the title of the first Gospel, and was copied in all the others. With these it stops, and is found in no other works. The peculiarity of the title indicates that the relation is peculiar, and in correspondence with it. Milton's poems are not poems according to Milton, nor Shakspeare's according to Shakspeare. If Mark had left a book, it would have been entitled a book of Mark, and not a book according to him : this book according to Mark, therefore, cannot be Mark's, and must be the work of some other author. It appears without introduction, and is neither subscribed nor acknowledged by any writer whatever.

3. Eusebius, bishop of Cæsarea, in Palestine, from 314 to 340, reports Papias, bishop of Hierapolis, in Phrygia, in the early part of the second Christian century, as reporting that John the presbyter said as follows : "Mark, being the interpreter of Peter, wrote accurately what he mentioned, not in the order in which things were said or done by Christ ; for he neither heard the Lord nor followed with him ; but afterwards [followed] Peter, who gave instructions as there was need, but not as making an orderly arrangement of the Lord's oracles." Eusebius, *Eccle. Hist.* B. III. c. 39. This account is not from Papias direct, but second-hand, through Irenæus, bishop of Lyons, in Gaul (France), from 177 to 202 A. D. The presbyter John, whose opinion Papias reports, is not pretended to be the apostle John, and is clearly distinguished from him by Papias, Irenæus, and Eusebius. He was one of the post-



apostolic worthies, and is so represented by Papias, and so reported by Irenæus and Eusebius. What authority he had for his opinion, which is handed along with so much care, we are not informed. It is very evident from the book, that he had no good authority for it. The book contains no reminiscences of Peter, nor a single remark suitable to have come from him as a witness testifying of what he had seen and known. The disciples of Socrates tell us of their teacher in terms suitable for such relations, but no such telling appears in this book. We conclude, therefore, that John the presbyter, like Papias, was a weak man, an incompetent judge of books, and entirely destitute of valid information on the subject. The weak and ignorant ought not to be flush of their opinions. The simplicity with which this absurd opinion is handed along, and paraded before the people for the confirmation of their faith in the Christian Scriptures, is amazing, and shows that blindness in part did not happen to Israel alone. If sensible and strong-minded men can accept such groundless assumptions for reliable testimonies, it is time that the practical logic of Christendom was revised and the divine art of reasoning better understood. A new schoolmaster ought to go abroad. The other pretended testimonies in favor of the authorship of this book by Mark, on being analyzed, are resolved into superficial opinions, supported by no evidence, and equally with this in contradiction of all the evidence afforded by the book on the subject. The book is anonymous; it asserts no authorship, and claims no respect but that which is due to its matter. The evidence of the book is decisive against the supposition of its authorship either by Mark or Peter; it wants items of information which either Mark or Peter could easily have supplied, and which nothing but invincible ignorance on the part of the author could justify him in omitting.

4. Assertions of authorship by books are never to be received without proof; and with no such assertion, proof is still more demanded to make any assumption on the subject credible. To make the sacred books exceptions to this rule, and assume authorships without evidence, is a violation of the most certain laws of truth. The man who does it ought to be deceived; his method is in contempt of that prudence and caution which are imperatively demanded of all rational creatures, in all departments of reasoning. The laws of reasoning are the laws of God.

There is much more in this case than the mere absence of assertion and the accompanying evidence; the assertion of conformity is counter evidence; it precludes authorship, and is incompatible with it. According to Mark, makes Mark the standard of comparison and agreement: if he had been more than this, more should have been asserted; and if he had been the author, there would have been no occasion for such an assertion. Authors may give their names, or withhold them, according to the nature and objects of their works. If they testify to facts and wish their statements to be received, they must give their names, and the evidences on which they rely; if they write moral tales, poems, or works of argument and discussion, they may withhold their names. It is often expedient to publish such works anonymously, and many works have gained celebrity without the name of the author, which would have been less successful with it.

5. It is not necessarily dishonest to publish anonymously or over assumed names, but the arbitrary assignment of works to authors, whether subscribed or not, is dishonest; it has a thousand chances of being erroneous, where it has one of being correct, and the assignment of this book to Mark is demonstrably erroneous. If Mark had written

the book as a narrative of facts, besides giving his name he ought also to have given much other valuable information, which is withheld ; his own personal observations and reminiscences of the apostles would have been of infinite value ; but we have none of them. These are the main things demanded of witnesses, and honest witnesses never withhold them ; but this book withholds them entirely. The book, therefore, is not a book of evidence, but of argument.

6. Many practise a degree of presumption in their reasoning on the Scriptures which is highly criminal. Instead of giving time and attention to see what they teach, and comparing the premises and conclusions, to verify the correctness of their judgments, they accept common opinions, without examination, and reject those not generally accepted, without attending to the evidences by which they are claimed to be supported. Reasoning in the same way, Mohammedans will follow Mohammed forever, and Pagans be forever Pagans. This is the method of persisting in errors indefinitely, and hindering indefinitely the acceptance of truth. Is God pleased with such contempt of his own laws ? We think not. It is easy to float with the current, and hard to resist it ; but it is possible to stem the tide of common opinion when it is wrong, and rise to truths that transcend it. It takes little time or labor to beg questions, or support opinions with assertions, but it often takes much of both to resolve questions correctly, and reach determinate and valuable results. Knowledge is often obtained with difficulty, and at great expense ; but it is worth all it costs, and compensations are provided for all the sacrifices required in gaining it. God is its patron, and pays his debts. The author of the first Gospel withheld his name, and the world never obtained it. He is among its great unknown.

7. The book claims in its general title to be according to Mark: is that claim supported by evidence? and if so, what is it? The agreement claimed is not certified nor proved by the book; it must therefore be supported, if supported at all, by external evidence. The book appears at an early period, and was written earlier than it appears; the friends of Mark find no fault with it as misrepresenting his views and methods, but it commands universal acceptance and favor. This would not have been the case if it had not been correct, and therefore proves its correctness.

8. Paul glories in not having borrowed his scheme of Christianity from older apostles. Whatever it was, he had it from God direct, and not from men. Gal. 1: 15-2: 10. Objects of intuition and demonstration are given us from God direct. Statements conformable to intuitions and demonstrations are truths, and all assumptions that contradict them are untruths.

Mark for a short time accompanied Barnabas and Paul, apparently in early life, as a servant, not as a companion and equal; and for reasons unexplained left them at Pamphylia, before completing his term of service, and returned to Jerusalem. Acts 13: 5, 13. This was in A. D. 46. The next that we hear of him is six years later, in A. D. 52, after the abandonment of circumcision by the apostles and church at Jerusalem. Paul and Barnabas having performed their first missionary tour with great success, after an indefinite interval, in which they attended and assisted at the council at Jerusalem, A. D. 50, planned a second labor of the kind; Barnabas wished to take Mark with them, but Paul would not; and there was a sharpness, so that not only Mark was left behind, but Paul and Barnabas separated, henceforth to occupy different fields. Barnabas, taking Mark, sailed to Cyprus his native country, and Paul, selecting Silas, went



through Syria and Cilicia, then through Asia Minor to Ephesus, after that to Greece; and his labors are commemorated in Acts, and in his own Epistles. This is the last we hear of Barnabas in the New Testament; he is commemorated by an Epistle in the style and method of the Epistle to the Hebrews, probably the production of the next age; it gives us no information of the supposed author, and has no acknowledgment by him. From Cyprus Mark probably went to Egypt, which was easily reached by sea, the same year, and introduced the new religion at Alexandria, where he is reported to have labored for a series of years, terminating with 62 A. D. This allows him ten years at Alexandria, and makes his labors there contemporary with those of Paul in Asia Minor and Greece, with his imprisonment two years at Cæsarea, and his first year at Rome.

Eusebius says, *Eccl. Hist. B. II. c. 16*: Mark, they say, was first sent to Egypt to preach the Gospel which he also composed; and founded the church at Alexandria on it. Jerome says, *De Vir. ill. c. 8*, that Mark died in Egypt in the eighth year of Nero (62 A. D.), and was succeeded by Anianus.

9. The separation of Paul and Barnabas was a grave matter, and did not take place for nothing. The cause assigned in Acts 15: 36–39, is very unsatisfactory. It is that Mark had left them on a former occasion, and went not with them to the work. That he left them without reason is not said, and does not appear. He was a free man, and probably had a right to judge what was best for him to do at the time. He may have judged wrong; it is human to err, but it is godlike to forgive. The religion of Jesus teaches forgiveness as a great duty, on no account to be neglected. It seems as though Mark might have been forgiven if he erred; Paul is generally magnanimous, and does not magnify mole-hills into moun-



tains. It is difficult to believe that he was inexorable towards Mark for nothing, and we cannot account for his conduct without supposing that he was influenced by considerations that do not appear. The unsatisfactory nature of the account is suspicious, and indicates that something is kept back. It is by no means certain that the cause of the separation was entirely personal, and consisted only in the fact that Mark left them at Pamphylia. Other and higher considerations may have concurred to produce it, of which the author of Acts knew nothing, or chose not to speak.

It is not uncommon for superficial and concurrent reasons to be assigned for actions, and deeper controlling ones to be suppressed. The early Christians had great trouble from their discordant views; the author of Acts is preëminently Pauline, and it may not have comported with his ideas of expediency to allow any dissent from Paul's methods to appear. Open ruptures are always disgraceful, and were generally avoided. Paul and Peter were fast friends, but the diversity of opinion and practice between them was sufficient to be made an occasion of division in the church at Corinth, founded by Paul, some refusing to accept the methods and views of Paul, and accepting those of Peter as preferable. Paul corrects this, not by excommunicating Peter and his followers, but by making his church broad enough to comprehend all. 1 Cor. 1:10-16. His letter on the subject was written from Ephesus in 57 A. D., when, perhaps, a longer experience, and more thorough mastery of the principles of Christianity, had made him wiser than in 52. Mark made full proof of his ministry and achieved great successes in Egypt. Paul's Epistles indicate obscurely, that in later life he fraternized cordially with Mark, and that the ill feeling which caused the separation between these great and good men in A. D. 52, was replaced with entire friendship in 62.

10. A further proof that the book conforms to Mark, is its disagreement with Paul. Paul received water baptism and the Eucharist; the first Gospel attributes neither to Jesus, and reports him as instituting no religious rites. It records no baptisms by Jesus or his disciples, and admits none but that with holy spirit, which it sets in opposition to water baptism by John. Mark 1:8. It treats of the various baptisms of the Jews, as according to commandments and traditions of men, opposes them to the duties of justice and mercy which are enjoined by divine law, and insists on the latter as on no account to be neglected, but disparages the former as useless and injurious. A baptist, in relating the teachings of Mark 7:1-23, should have made an exception in favor of the baptism instituted by Jesus, if there had been any such. The disparagement of the Jewish baptisms in this passage is broad and sweeping, and applies to all possible baptisms, and all other religious ceremonies. Jesus is a minister of the eternal laws of God; these he every where commends, and all the temporizing expedients of men he treats as superfluous, obtrusive, and burdensome. The second and third Gospels agree with the first in representing Jesus as an anti-baptist, with the exception that the second admits the injunction to baptize, with the apostolic commission to disciple all nations. Matt. 28:19. "Go and disciple all nations, baptizing them in the name of the father, and of the son, and of the holy spirit." The command to disciple all nations is comprehensible; it recognizes the religion of Jesus as adapted to benefit all nations. Science and art are equally for all; but the command to baptize, and to baptize in the name of three persons, is repugnant to all that precedes, and is manifestly fictitious. Jesus gave no such injunction; it contradicts all the teachings of his life, and is incompatible with the most essential principles of his system. The Jews baptized the Gentiles

on receiving them to Judaism, and this is borrowed from them and attributed to Jesus by a fiction. Jesus is made to receive only Jews to his community, but is never said to have excluded others. The principles of his system required him to invite all to receive it, and to accept all on equal terms, whether Jews or Greeks. He appears to have proposed it first to the Jews, because they were at hand, and were most likely to give it a favorable reception. He cannot have wished to confine it to the Jews, but must, from the first moment that the new religion broke in on his view, have seen that it was equally for all nations, and have desired its speediest and widest diffusion.

11. The fourth Gospel attributes baptism to Jesus, as follows: John 3: 22-24. "After these things Jesus and his disciples went into the land of Judæa, and there he abode with them, and baptized; and John was baptizing at Ænon, near Salim, because there were many waters there, and they came and were baptized; for John was not yet cast into prison." 4: 1-3. "When, therefore, the Lord heard that the Pharisees had heard that Jesus makes and baptizes more disciples than John — though Jesus himself baptized not but his disciples — he left Judæa and went away again into Galilee."

12. The first three Gospels find no such visit to Judæa as that here described, and do not make Jesus commence preaching till John is cast into prison. Mark 1: 14-30. Matt. 4: 12-17. Luke 4: 16-29. This visit to Judæa is therefore fictitious, if the first two Gospels are correct on this part of the life of Jesus. The presumption is in their favor. John 4: 1, 2, is notable for what it admits, that Jesus baptized not, and for what it asserts, that his disciples did. After the death of Jesus, his disciples may have adopted baptism and the Eucharist, but it is very evident that they did not before. Had the disciples of

Jesus baptized, some traces of it would have appeared in the first three Gospels, and it would have been highly incumbent on the writers to let them appear. But, instead of this, we have in Mark 7 : 1-23 the most sweeping disparagement of baptisms as traditions of men, while the commandments of God are insisted upon as relating to moral duties. This disparagement of baptism is copied in Matt. 15 : 1-20 with abridgment, impairing somewhat the force of the argument, but preserving the principle and the antithesis between ceremonies and duties. The last supper is related in the first two Gospels as a narrative of what was done, without any accompanying injunction or intimation that it should ever be repeated as a religious ceremony.

13. Acts 2 : 38 describes Peter as preaching on the day of Pentecost, "Change your minds, and be baptized, every one of you, for the forgiveness of sins, and you shall receive the gift of the holy spirit;" and in 2 : 41, 42, we are told, that "those who received his word were both baptized and added on that day to the church about 3,000 souls, and continued steadfastly in the teaching of the apostles and the communion, the breaking of bread and prayers." How the writer obtained his information about the preaching of Peter on this occasion, he does not tell us; the preaching is that of John the Baptist, not of Jesus. John the Baptist preached the baptism of a change of mind, for the forgiveness of sins; this writer makes Peter do the same. But Jesus introduced a new religion, unknown to John, which had no baptism for the forgiveness of sins but practical righteousness. Change of mind belonged to the schemes of both, baptism only to that of John. Hence the name of Baptist, by which he was discriminated from Jesus, who was not a Baptist, but repudiated baptism, equally with other ceremonies. Before attaining his higher light, Jesus was a Baptist, and disciple of John, as



he had previously been, by education, a common disciple of Moses and the prophets. Jesus neither repeats the ceremonies of Moses nor John, but insists on doing right, and observing the eternal laws of justice and mercy. Besides confounding the doctrines of Jesus with those of John, Acts supplements them with the Eucharist, or feast of his death, and finds both in customary use on the fiftieth day after his crucifixion. Those added to the church were baptized—about 3000 souls. Souls are not capable of baptism, but the word is here used in a general sense for persons; it may have been transferred from a document in which it was used otherwise, and signified only conversion, in conformity with Mark 1: 8 and 1 Pet. 3: 21.

14. Retrogressive steps are easily taken in conformity with common superstitions, and societies like individuals, are capable of outrunning all ordinary calculations, in their backward and downward movements; but so radical a retrogression as this, from the methods of Jesus, ought to take the apostles and brothers more than fifty days.

Philip baptizes the Ethiopian eunuch by the way, after converting him during a carriage-ride, apparently of a short distance. Acts 8: 26–40. Saul, on recovering his sight, arises and is baptized by Ananias, a disciple at Damascus. Acts 9: 18. Peter directs Cornelius and his friends to be baptized, but does not condescend to perform the ablution himself (Acts 10: 47, 48); and the Philippian jailer, with all his, is baptized in the jail at Philippi, after having washed Paul and Silas from their stripes. Acts 16: 33.

Baptisms are of constant occurrence in Acts, from the great day of Pentecost onwards; but we never meet them in the first three Gospels. When and how they commenced is unknown; they did not commence with Jesus, nor originate in any precept by him, and do not comport



with his doctrines on the subject. Acts abounds in fictitious incidents, and the account of the baptism of 3000 souls, if understood of their bodies, on the fiftieth day from the crucifixion, appears to be one of them. It is too great and radical a departure from the methods of Jesus to be possible in fifty days; fifty years would be more reasonable; five or ten might inaugurate the change. It must have required deliberation and discussion, no accounts of which appear. The baptisms by Paul in Acts are entirely credible, for he was a Baptist; but that Peter baptized, and that he commenced baptizing on the fiftieth day after the crucifixion, requires proof, and is not credible on the unsupported assertion of this book.

The Eucharist was probably introduced contemporaneously with baptism. It seems to have originated in the supper of the society when it was a common stock concern, and practised to some extent a community of goods, as commemorated in Acts 2: 43-6: 7.

15. It has been supposed by many, that the apostles and their coadjutors had definite instructions from God on all religious subjects, and that any considerable diversity of principle or practice among them was impossible. It has also been supposed that they were incapable of great mistakes. These suppositions are gratuitous, and have no foundation in facts. The question of circumcision according to Acts, distracted the church for a time, and made much trouble. The council at Jerusalem rejected it on general principles, and Paul opposes it on the same in his Epistles. Our accounts of the rejection of circumcision are slight and incomplete; on the origin of baptism and the eucharist we have nothing. Perhaps we need nothing; it is no great matter how they originated; it is enough to know that they are no part of the institutions of Jesus, or of personal righteousness, and belong to those *carnal* ordinances against which early Christianity

achieved its greatest victories. As far as appears from the first three Gospels, and the Epistles of Paul and Peter, the school of Mark and Peter was non-ceremonial, having neither baptism nor the eucharist, and the school of Paul baptist and eucharistic.

16. The agreement between the Epistles of Peter and the first Gospel is remarkable on account of their disagreement with Paul and Acts, and shows that the authors belonged to the same school. It also shows a considerable but not unreasonable diversity of schools on another question besides circumcision. If circumcision might be abandoned, all formalism might; and when the axe was brought to the root and stem of the tree which has borne such bitter fruit, and shut out so much of the blessed daylight from the eye of mortals, it must have been difficult for the old radicals not to cut it down. But against this all partialists and expediency-men would object, as not sufficiently respectful to old superstitions. The primary school of Jesus, as represented by Peter and the first Gospel, said, Cut down the tree, dig up its roots, burn up its branches, make an end of it, and let the daylight forget its dismal and pestilential shade. But Paul and his school, as they became all things to all men, by all means to gain some, did not see it necessary or expedient to go quite so far. They said, Give up other Jewish forms, but baptism and the passover preserve; convert the latter into the eucharist, and keep it. Peter's scheme is less fully developed in the two Epistles ascribed to him, than Paul's in the more numerous, and in some cases longer and more elaborate Epistles ascribed to him. The school of Paul triumphed for the time, not necessarily as being the most correct; it was the most fortunate in its master and positions. Paul was a host; by him alone it secured Rome, Greece, Asia Minor, and probably Antioch, the capital of Syria, Tarsus, and Cæsarea. From these

positions it easily commanded the world, and made rivalry and competition elsewhere impossible.

These two schools co-existed for a time, and were carried along together, partly in different fields, and sometimes in the same. The success of the ceremonialists adds nothing to the evidence in their favor. The church was fallible, and often erred; it may have done so in the adoption of these rites. The non-ceremonialism of Jesus is according to the higher law, and Christianity must yet return to it. Nothing should be accounted righteousness which is not righteousness, nor sin which is not sin. Washing for cleanliness is very well, and the neglect of it criminal; so of washing for health; but washing for religious purposes is substituting arbitrary appointments of men for the eternal commandments of God. Instead of being a help to virtue, it is a diversion from it, and hinders its culture.

17. In later times Gospel according to Mark was changed to Gospel according to Saint Mark, and Saint is still used in many editions of the New Testament, both as a title of Mark and the other sacred writers. The canonization of saints is similar to that of sacred books; it is an institution of mediæval ages, and a natural accompaniment of the other early superstitions. Christ-worship began with the apostles in the first Christian century; first by making Jesus the Jewish Messiah, and then a god, and increased till it reached its highest point at the council of Nice, under Constantine, 324 A. D., and has been generally accepted by Christians since. Saint-worship soon followed, beginning at the tombs of the martyrs, and had a vigorous growth; Mary rivals her distinguished son in the adoration of millions, and many other saints occupy a position in the Christian pantheon second only to the first class gods of the ancient Greeks, and high at the side of the Supreme.

Saint-worship, however, has but little favor with Protestants, and the association of creature-worship with that of the Supreme seems likely to be one day abandoned. It must either be abandoned or greatly improved. Jesus inculcated only the worship of the Supreme as sovereign ruler, and that of creatures as brothers, separated, it may be, from us by vast distances, but equally dependent with ourselves on the Eternal, and infinitely below him.

18. Saint is a title of great honor, and designates the holy in all worlds, and of all ranks and orders. The canonization of saints is a public declaration in favor of certain persons, that they belong to this order, and invests them with the title. The same act also gives them a day. There are not days enough in the year to accommodate all the saints, so that many are obliged to have the same day. The church of Rome assumed first the office of canonists in regard to the sacred books, and then in regard to the saints; and its authority is entitled to equal respect in regard to both. It is as competent and has as legitimate authority to make men saints as it has to make books sacred. There is no human authority to do either, except as each particular church finds it necessary to discriminate between its members and others, and to decide what books shall be read in its public meetings. Beyond these all pretended church authorities are usurpations, which ought to be resisted. Societies derive their powers from the members, and can only have what the members confer; the authorities and rulers of societies derive their powers from the societies, and can only have what they confer. Individuals are the types and fountains of all human sovereignties, and neither churches, states, nor families can have any powers which do not primarily belong to them. Individuals may determine



what books they will use, and what saints, if any, they will worship ; but they have no authority to prescribe to others on either of these subjects.

### CHAPTER III.

Relations of the title and sub-title of the book ; evangelion, evangelize, and evangelist.

1. EVANGELION (Gospel) according to Mark is the general title of the book, followed by a sub-title. The other Gospels, canonical and uncanonical, have only the general title. Why does this alone have a sub-title? The sub-title, Beginning of the Gospel of Jesus Christ, son of God, appears to have been prefixed first when the book was written, and signifies Beginning of the religion of Jesus. This would naturally be abridged in common use, which is always sparing of words, and referred to, as the Gospel of Jesus ; and if the work accorded with any known school, in distinction from others, would be called from the head of the school or from distinguished teachers with whom it was known to agree, provided it was left indefinite by the author. The other Gospels have only the general title which accords with the hypothesis of their later composition, when the general title, having been prefixed to the first, had eclipsed the sub-title from which it was derived, and came to be generally used. This formula is followed in all the titles of the later Gospels, varying only in the authorities with which they are made to agree.

2. Evangelion, translated Gospel, signifies, 1. the reward of good news ; 2. A thank offering for good news ; 3. The religion of Jesus ; 4. A book describing the beginning of the religion of Jesus. The word is found after the titles, in both of which it occurs ; In Mark 1 : 14, "Jesus

came preaching the gospel of God ;" v. 15, " Change your minds and believe in the gospel ;" 13 : 10. " And the gospel must first be preached in all nations." 14 : 9, " Truly I tell, wherever this gospel is preached in all the world, what she has done shall be told." The second Gospel, in three cases, qualifies this word by the kingdom, and uses it in Matt. 4 : 23, " And he went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom ;" 9 : 35, " And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." 24 : 14, " And the gospel of the kingdom shall be preached in the whole world, for a testimony to all nations." 26 : 13, " Truly I tell you, wherever this gospel is preached in the whole world, what she has done shall be told." In this last case the word is used without qualification, as in the first Gospel. The gospel of Jesus according to the first Gospel, is not gospel of the kingdom, but gospel of God. This is very imperfectly represented by gospel of the kingdom. Gospel of God was a great truth, gospel of the kingdom a great delusion. Jesus, according to Mark, preached only the gospel of God. The two formulas are not equivalent ; they represent different ideas and different systems. Gospel of God is the religion of God, and gospel of the kingdom, good news of the near approach of a Messianic kingdom, which never came. It is right to take the higher and better formula, as the real formula of Jesus. His rejection of Judaism required him to reject the Jewish Messianic expectations. According to the first three Gospels, he did not suffer himself to be proclaimed the Messiah ; the statement that he accepted and commended the confession of Peter, appears to be a fiction. Peter's confession was not a fact ; Jesus was not the Jewish Messiah, and did not offer himself to the nation as a king, but as a teacher. Peter may have mistaken him for the Mes-

siah, but it is to be presumed that Jesus in no way countenanced that mistake. He must have known that he was not the Messiah, and there is no proof that he attempted to impose on the world by assuming that character, or consenting to the mistakes of others in favor of that assumption. His customary title was teacher, not king, and he mingled with men, not as a ruler, but as one that served.

Evangelion is derived, through evangelos, bringing good news, from eu, well, and angello, to announce: angello is derived from angel, a news-bringer.

3. From evangelion we have the denominative verb evangel-ize, to make an evangelion. The termination ize of denominative verbs, signifies to make, as in aggrandize, to make grand, Christianize, to make Christian, civilize, to make civil, to allegorize, to make allegoric, &c.

From evangelion, in the sense of gospel, evangelize signifies to make a gospel; from evangelion in the sense of good news, it signifies to announce good news, as in Acts 10 : 36, which word (God) sent to the sons of Israel, *announcing* peace by Jesus Christ. Luke 1 : 19, "I am Gabriel, who stand before God, and I am sent to speak to you, and *tell* you *this good news*." Luke 8 : 1, "And he went in order through city and village, preaching and *announcing* the kingdom of God."

4. From evangelize we also have evangelist, which signifies, 1. An author of an evangelion; 2. A preacher; according to the significations of the verb from which it is derived. Evangelist occurs but three times in the New Testament, and always signifies the author of an evangelion. I. Acts 21 : 8, "And going out the next day we came to Cæsarea, and entering into the house of Philip the evangelist, being one of the seven [evangelists,] remained with him." Grammatically, evangelists, from the context, is the word understood after seven, and not

deacons ; but seven evangelists not being mentioned elsewhere, and Philip being one of the seven deacons appointed immediately after the large accessions to the church at Jerusalem (Acts 6 : 5), interpreters have generally supplied deacons. This is wrong. The visit of Paul and his company to Philip the evangelist at Cæsarea was in A. D. 58, and the appointment of the seven deacons at Jerusalem in 28, 30 years before. Identity of names and numbers proves nothing in favor of the common assumption. Philip the evangelist of Cæsarea may have been the same person as Philip the deacon of Jerusalem ; the former is reported to have preached the Gospel at Samaria with success ; after which he returned to Jerusalem, went south of it, and instructed and baptized the eunuch of Ethiopia. Acts 8 : 5-40. He may have subsequently settled at Cæsarea, and have become an evangelist. One of the uncanonical Gospels is ascribed to Philip the deacon of Jerusalem, but it is more probable that Philip the evangelist of Cæsarea was the author of the Gospel according to Matthew.

5. II. Eph. 4 : 11, 12, " And gave both apostles, prophets, and evangelists, and pastors and teachers, for the perfecting of the saints in the work of the deaconship, and in building up the body of Christ." Evangelists is here used in the plural number, showing that a plurality of them were known at the time when this Epistle was written, and that they were considered contemporaries of Paul. These evangelists were not preachers ; the ancient preachers after the apostles were pastors, teachers, presbyters, and bishops. Evangelists were not prophets ; the name stands after prophets, and before pastors and teachers. The prophets delivered prophecies, and the evangelists, evangelions, gospels. This passage brings evangelions, gospels into special relations to prophecies as an independent and peculiar class of productions. Like prophecies



they may have been oral or written ; but they were probably written.

6. III. 2 Tim. 4 : 5, "Be sober among all, endure evil, make a work of an evangelist, perform fully your deaconship." A part of this is rendered in the common version, "Do the work of an evangelist." The original is the word used in the phrases, to make manifest, to make whole, to make good, to make straight, to make fishers of men, to make a king, to make a poem, book, or work of any kind. In connections requiring that sense it also signifies to do, as, Which of the two did the will of the father ? Whatever you ask I will do ; What good work shall I do ? &c. The sense of this verb, in 2 Tim. 4 : 5, depends upon what the work of an evangelist is in this connection. It is generally supposed to be preaching ; but this is erroneous ; preaching is enjoined on Timothy, in verse 2, as follows : "Preach the word, stand up in season, out of season ; rebuke, reprove, exhort, with all long suffering and teaching." The writer cannot be made guilty of the tautology of repeating this injunction in verse 5, without necessity. If another meaning of the work of an evangelist is possible, it must be received, and that of preaching excluded. We conclude, therefore, that its accredited and certain meaning of author of a Gospel must be received, and the other supposed meaning rejected. The work of evangelists was that of writing Gospels, as that of prophets was of writing prophecies, and not of ordinary preaching, which was the work of apostles, deacons, presbyters, bishops, pastors, and teachers.

To make or do a work of an evangelist, therefore, is to write, or publish otherwise, an account of the religion of Jesus after the manner of the evangelists. Acts, the Epistle to the Ephesians, and 2 Timothy are of uncertain age and authorship. The latter two are attributed to Paul,

are written in his name, and represent the faith and practice of Christians near the close of Paul's life, and from that time to 100 A. D. The only office they allow to evangelists, as we have seen, is that of composing and writing Gospels. This was not the work of apostles, prophets, pastors, nor teachers; and when it ceased, evangelists disappear. Jesus instituted apostles, whose office according to the Gospel accounts, was not to witness and proclaim his doings and glorify him, as the great object of human regard, but to learn and teach his doctrines and practise his methods. After the crucifixion, according to Acts 6: 1-6, the church, at the suggestion of the apostles, appointed seven deacons, who appear to be the first order of ministers instituted after the apostles. Some suppose that the Christian community at Jerusalem was divided at this time into seven societies. The deacons were assistant stewards, to aid the apostles in administering the church property and providing for the public tables of the societies, and also assistant ministers to aid them in preaching the doctrines and practice of the new religion. Two of them, Stephen and Philip, are distinguished preachers. The next that we hear is, that churches are established in many cities, in all of which presbyters are ordained; and later still, we find presbyters or bishops, presbyters and deacons (Acts 11: 30; 14: 23; 15: 2-23, &c.), and immediately after the apostolic age, bishops, presbyters, and deacons, in the churches generally. Evangelists were like prophets, few and transient.

7. The first application of evangelion, gospel, to signify the religion of Jesus, is referred in this book to Jesus himself. I. Mark 1: 14, 15, "And after John was set aside, came Jesus, preaching the gospel of God, saying, The time is completed, and the kingdom of God is at hand; change your minds, and believe in the gospel." John made no use of the word; the use of it is original with

Jesus. It is introduced in this narrative without definition, but the context restricts it to the religion preached by Jesus. This was the gospel of his time, and he demanded faith in it, on the most substantial grounds of reason and evidence. II. Mark 13 : 10, "And the gospel must first be preached to all nations." The religion of Jesus was preached to all nations throughout the Roman empire, and in some directions beyond its bounds, before the destruction of Jerusalem, A. D. 70. The gospel of this passage is evidently the same as in the previous one — the religion of Jesus. III. Mark 14 : 9, "Truly I tell you that wherever the gospel is preached in all the world, what she has done shall be told for a memorial of her." In this passage, as in the two preceding, gospel signifies the religion of Jesus. These are all the instances of the use of the word in this book, after its titles. Its relations are, Gospel according to Mark; Gospel of Jesus Christ, son of God; Gospel of God; Gospel which Jesus preaches from the commencement of his ministry, and Gospel which was to be preached to all nations before the destruction of Jerusalem. These qualifications all concur in making the gospel of Jesus the religion of Jesus.

There is much in a good name, and the name of good news given to his new religion by Jesus, may have contributed in no small degree to its success. It was well calculated to conciliate respect and love, and to command attention. Who listens not with interest to good news? Who neglects to read it? And who feels not the power of a name having connected with it the most agreeable of all human associations?

The religion of Jesus was well entitled to be called good news; it released the Jews from the intolerable burdens and oppressions of Judaism, and the Gentiles from those of idolatry and polytheism; it shed light on those in darkness, ministered comfort to the sorrowing,

and gave the weary rest, and the troubled peace. It delivered the human race from the burdens and delusions of its early ages, not by any supposed commercial value of the blood of Jesus, nor on account of substitutionary sufferings, but by his abrogation of oppressive institutions, and his proclamations of universal liberty and independence in behalf of all men, subjecting them only to the *laws* of the infinite, and taking those laws, as they are found by the experience and discoveries of ages, to be in reality and effect, and not accepting blindly and stupidly the false readings and absurd interpretations put upon them, and the miserable substitutes and shams proposed in their names by rude and illiterate ages.

## CHAPTER IV.

Language, country, age and character of the Gospel.

1. THE first Gospel is written in Greek, the native language of the Hellenic Jews at Alexandria, Antioch, Tarsus, Cæsarea, and other Greek cities. Acts is devoted mainly to Paul and Pauline Christianity, and if Alexandria, under Mark, had rivalled Antioch and Cæsarea as a field of religious triumphs, it would not have comported with the apparent design of Acts to mention it. Eusebius reports Papias through Irenæus as saying that the Gospel according to Mark was written at Rome. The tradition from Papias, being incorrect in respect to the author, is not to be trusted in respect to the place where the book was written. There is no internal evidence in favor of Rome, nor has it any special adaptations for that field. Mark being assigned to Egypt, as the field of his Christian labors, it is to be presumed that this book was written at Alexandria, by a disciple of Mark. The early Christians had no definite information either in regard to



its author or age. They had to determine both from internal evidence, as we do, and reasoned on the subject with extreme looseness. Books, like men, are apt to have some marks of their age. The first Gospel makes Jesus predict a line of events from his time, 28 A. D., to the destruction of Jerusalem, A. D. 70, with great accuracy and precision. There were wars, earthquakes, famines, pestilences, and tumults; there were false prophets and false Christs, and Jerusalem was besieged and taken by the Romans, after the inhabitants had endured unparalleled hardships and sufferings. The temple was destroyed, and the land ploughed up where it stood. The temple had once been destroyed before, and was liable to be destroyed again. Jesus may have foretold its destruction; a man of great sagacity and discernment, as Jesus was, may have foreseen that the Jews would ultimately be goaded into rebellion, and then crushed and destroyed. The apparent probability was, that in the event of rebellion and subjugation, the temple would be spared; but another destiny was possible, and circumstances unknown to us may have indicated it to Jesus as probable. Had the prediction stopped here, it might have been attributed to Jesus.

2. Three suppositions are possible in respect to it. I. That Jesus, with his accurate, discriminating judgment, foresaw the calamities which the Jews were bringing on themselves, without any superhuman powers or supernatural aid; II. That he evinced in this foresight superhuman powers; III. That the account of these predictions does not relate the actual words of Jesus, but such statements on the subject as the writer thought suitable for him, in A. D. 70 or 71, when all things belonging to the first part of the prediction had transpired. Fortunately for the correct interpretation of this prophecy, the writer proceeds to report Jesus as saying, that immediately after

these events, the sun shall be darkened, the moon withdraw her light, the stars fall from heaven, and the son of man come in the clouds, with great power and glory, when he shall send forth his angels and gather his elect from the four winds; from the end of earth to the end of heaven. All this is to come to pass in that generation. Mark 13 : 30, 31. This part of the prophecy is entirely false; the events predicted should have transpired within the next 40 years, as the previous events did in the previous 40; but nothing of the kind occurs; no darkening of the sun, no withdrawal of the moon, no unusual commotion in the heavens, no appearance of the son of man in the clouds, and no sending abroad of angels to gather together the elect from the four winds, from the end of earth to the end of heaven. Why is the correspondence of the predictions with facts perfect from 28 to 70, 42 years, and the rest entirely erroneous and extravagant? Was Jesus so correct in his discernment of what was to be for the first 40 years after his death, and so misled by the superstitions and delusions of the Jews, as actually to expect to come in the manner indicated, directly after the close of that period? We think not. Jesus was too sober and reasonable on other subjects, and too thoroughly emancipated from Jewish prejudices in other respects, to allow us to suppose that he was the subject of this great delusion. After his death others may have expected him to return and fulfil Jewish prophecies; but previous to that event, this expectation is not likely to have been entertained either by him or others. The later of these predictions were not accomplished at the time set for them; 1800 years more have passed, and they are not yet accomplished. Some are still looking for their accomplishment, but most unreasonably. Their non-fulfilment at the time set for them shows that they were the conjectures of a fallible man, and not divine oracles.

3. The sworn defenders of old delusions plead that the latter part of this prophecy is obscure and difficult to be understood, and invent figurative senses to supersede the literal mistakes with something that cannot be proved untrue. But science despises such shifts. The passage is not obscure; it is clear and explicit, and easily understood. Jesus is made to describe his coming in the clouds in the most definite terms. Nothing is doubtful or ambiguous, and no chance is provided for retreat or equivocation. Jesus must come at the time, and in the manner specified, or else be made a false prophet. The general judgment at this time, is an addition of the second Gospel; in this no mention appears of the wicked, the book assembles only the elect; the second Gospel assembles and disposes of both elect and reprobate. Such is the natural progress of ideas and the natural growth of fiction.

4. On a careful examination of this prophecy and a comparison of it with history, we conclude as follows: I. That the latter part of it is entirely incorrect. II. That a prediction by Jesus of his second coming in the clouds of heaven with the holy angels evinces a reliance on the Hebrew sacred books, which cannot have belonged to him, and which would have totally disqualified him for founding the new religion. III. The prediction did not emanate from Jesus, but is the product of A. D. 70, 42 years after his death, and is ascribed to Jesus by a fiction of the author. Jesus doubtless foresaw and declared the ultimate destruction of Jerusalem and the temple, and anticipated the complete success and glory of his religion. Good men are continually making such discoveries and declarations. Any man that understands the true religion knows that it must one day triumph over all opposition and fill the world.

5. Jesus may have foretold the triumph and glory of his religion in terms which that credulous and super-

stitious generation applied to the messianic advent and kingdom predicted in the Jewish scriptures, but it cannot be admitted without evidence, that he was so misled as to entertain such expectations, or intentionally encourage them. The passage cannot be solved by referring it to Jesus, but it is quite resolvable on the supposition that the entire production is a fiction of the author, attributed to Jesus, in agreement with the faith entertained respecting him in A. D. 70. Thus interpreted Mark 13 : 1-37 is a key to the book, and determines its character and date. It cannot have been written before 70 A. D. nor long after it. The author, unlike Jesus, was a subject of the delusions of Judaism, and misinterpreted the future from its books. Jesus was emancipated from those delusions, otherwise he could not have taken the first step in founding his religion.

6. The doctrine of the second advent of Jesus appears in 1 Pet. 1 : 7, 13. "That the trial of your faith may be found to praise and glory and honor at the revelation of Jesus Christ;—wherefore girding up the loins of your mind, watching, hope to the end for the grace to be brought to you at the revelation of Jesus Christ." 4 : 7. "The end of all things is at hand." A great mistake. 2 Pet. 3 : 1-13. "This second epistle, beloved, I now write to you, in which I stir up your clear mind by remembrance, to remember the words before spoken by the holy prophets, and the commandment of the apostles of your Lord and Savior, you knowing this, that mockers shall come in the last days with mocking, walking after their own [evil] desires, and saying, Where is the promise of his coming? For since the fathers slept, all things continue as they were from the beginning of the creation. For this escapes them willing [to be deceived], that the heavens were of old; and the earth was formed out of water by water, by the word of God, by which [heavens]



the then world being deluged with water was destroyed, but the present heavens and the earth are treasured up for his word, kept for a day of judgment, and destruction of impious men. But let not this one thing escape you beloved, that one day with Kurios, is as a thousand years and a thousand years as one day. Kurios is not slow [to fulfil] his promise as some men account [him the subject] of slowness, but is long suffering towards you not willing that any should be destroyed, but [wishing] all to come to a change of mind. But the day of Kurios will come as a thief, in which the heavens will pass away with a rushing noise, and the elements be melted with intense heat, and the earth and works in it, be burned up. All these things being [destined] to be dissolved thus, what kind of persons ought you to be in holy aspirations and pieties, looking forward and hastening to the coming of the day of God, by which the heavens shall be burned up and dissolved, and the elements be melted with intense heat. But we look for new heavens and a new earth according to his promise, in [both of] which dwells righteousness."

7. Paul tells us 1 Cor. 15 : 22-25, as follows: "For as all in Adam die, so all in Christ shall be made alive but each in his own order, Christ a first fruit, then the [disciples] of Christ at his coming, after that is the end [of the world] when he shall give up the kingdom to the God and father, when he shall abolish every rule and every authority and power. For he must reign until he puts all enemies under his feet. The last enemy death is left unemployed; for he put all things under his feet [Ps. 8 : 7 (6) 110 : 1], but when he says all things are put under [his feet], it clearly excepts him that put all things under him; then the son himself also shall be subject to him that subjected all things to him, that God may be all [things] in all." 1 Thess. 4 : 15-17; "For this we tell

you by word of Kurios, that we the living who remain over to the coming of the Lord, shall not precede those who have slept; for the Lord himself with a shout, with voice of archangel, and with trumpet of God, shall descend from heaven, and the dead in Christ shall rise first; afterwards we the living who remain over, shall be caught up together with them, in clouds, to meet the Lord in the air, and so shall always be with the Lord." The resurrection is a doctrine of Jesus, but this modification of it belongs entirely to First Thessalonians; Jesus teaches nothing of the kind. The author reports it as by the word of Kurios, by which he seems to mean the Old Testament Scriptures; no word of Jesus is pretended to teach it. 2 Thess. 2 : 3-12, modifies slightly the second advent doctrine of First Thessalonians, and requests the brothers not to be disturbed by it.

8. The second advent doctrine of Revelation is later and more mature, and belongs to the middle of the second Christian century. The assumed time of the book is A.D. 68, but the date of its composition is nearly a hundred years later. The second advent doctrine figures largely in apostolic and post-apostolic Christianity, but the first Gospel shows clearly that it is imputed to Jesus by a fiction of the author, and leaves us without any proof that it belongs to him. In this showing the second and third Gospels concur; the fourth ignores the second advent theory entirely, and finds no instruction of Jesus in relation to it.

9. Second Thessalonians obtained its second advent doctrine from the reputed word of Kurios; Paul, in 1 Cor. 15 : 3-58, is much less extravagant, and follows in some important respects the analogy of nature. He makes his doctrine of the resurrection what he had received, apparently from the Jewish Scriptures. He says Jesus "was raised on the third day, according to the Scriptures, and

appeared to Cephas [not Peter], then to the twelve. Then he appeared to more than five hundred brothers once for all, most of whom remain till now, but some have also slept. Then he appeared to James, then to all the apostles, and last of all, as to an untimely birth, he appeared also to me." 1 Cor. 15 : 4-8.

He then concludes, that if Christ is raised, there is a resurrection of the other dead. He claims no peculiarity attaching to the resurrection of Christ. Jesus is reported to have taught a general resurrection in his debate with the Sadducees, Mark 12 : 18-27. 1 Cor. 15 : 3-58, teaches the same. Jesus is reported to have taught his doctrine on the subject from Moses ; First Corinthians teaches it from the same, and supports it from the assumed resurrection of Jesus. It is a doctrine of natural religion, and has no necessary connection with second adventism, or with any historic events. It is a pity to have its credit imperilled by arbitrary and accidental associations. By the same law that we survive sleep we must survive death ; death is a species of sleep, and sleep of death. The matter of the soul is as imperishable as that of the body, and there is no analogy in the universe which justifies us in assuming its extinction. It may change its localities and positions, but it cannot relinquish its being, and with its being follow its vast capabilities, embracing those of conscious action and enjoyment.

10. The author of this book wrought in secret, and told not his left hand what his right hand did ; he labored not for the praise of men, but for their good, and for the approbation of God. We seek in vain for his name and history and the circumstances in which his labor was performed. He may have written amid sorrows and tears ; he can hardly have been a stranger to suffering ; it is the common school of all high philosophy and religion ; but no biographer tells his story, and no poet sings his deeds.

He is a voice from the past, one of the gentle and significant voices of the Eternal, and his words live. How long he survived the completion of his work, and what success it attained in his day, we are not informed. Doubtless he watched it with a jealous and loving eye, as it commenced its mission. He may have seen it joined by the second and third Gospels, well pleased with their valuable additions to his great idea, and grieved at their mistakes. His work soared aloft like an eagle, and built its nest and nursed its young on high. Its gifted author is generally ignored, and the honors due him have long been given to the master of the school in which he served and taught. How must the spirits of those mighty dead have felt, as they met and conversed together in the higher spheres, at the misapprehensions of men in respect to their works !

11. The book was dedicated by the church as a monument to the honor of a departed teacher, and head perhaps of a Christian school, who otherwise would have had no fit memorial. It is one of the grandest monuments of time, far exceeding the Pyramids of Egypt, by the side of which some of its lines may have been written, and is destined to be read and respected when they shall have passed away. The first Gospel will never die, nor cease to be one of the landmarks of human history and progress. The delusions which have been nursed upon it are incidental and temporary, the growth of darkness and ignorance, and of childish simplicity ; they will pass away, and give place to better and nobler views. Correctly interpreted the book will be far better and more useful than it has been hitherto, and will confer untold benefits, as yet unattained.

12. If Mark inspired the author with his great idea by his eloquence and power as a gospel preacher, he performed for the world a service like that of a rhapsodist



that may have inspired Homer with the conception of the *Iliad*, or Virgil with that of the *Æneid*, but vastly greater. Men sometimes receive inspirations which do not cease with them, but are transmitted to others, and handed along, growing deeper, broader, and more impetuous as they proceed, till at last they pour themselves like a cataract on the world in a deluge of divine influence and power. Sometimes the mighty thought of a progressive mind struggles for ages before it sweeps away the barriers of ignorance and prejudice and gains general acceptance.

13. He is a silly critic who supposes that Homer regarded his gods and goddesses as real beings. They were creations of his own mind, made according to the mythic doctrines of his time and country, and used as the machinery of his great poem. He did not play on the mighty organ of the *Iliad* and touch all its keys, conceding reality to its fancies. His superhuman agents are fictions, regarded as such by himself, and always so understood by intelligent Greeks. To understand this poem otherwise is to make it the greatest absurdity. Scarcely less silly is that interpretation of the first Gospel, the original of all the *Iliads* of Jesus, which does not allow its author the intelligence of Homer, and admit his creations to be equally fictitious.

14. Homer's genius was enkindled by the siege and fall of Troy; that of the author of the first Gospel, by the labors and death of Jesus. Homer describes the siege of Troy, with its incidents of trial, its oft renewed conflicts, and the long tried patience and courage of its assailants and defenders, and paints the characters of men in lines of light and truth, which make his book a commentary on human nature, and commend it to the love and admiration of the ages. Sorrows and joys, virtues and vices, vast sacrifices, and stupendous acts of heroism, are represented in his pages, gilded with the noblest creations of

genius, and the tale rendered infinitely attractive and affecting by the simplicity and accuracy with which every object is depicted. The Saint of Alexandria relates the labors and trials of Jesus as an independent and original thinker, assailing the traditionary despotisms and delusions of ages, asserting the unity, omnipresence, power, and goodness of God, and the completeness and perfection of his laws and government, and proclaiming to all men free thought, only limited by the divine laws of thought, and free action, only restrained and directed by the divine laws of virtue and happiness. This is his religion, and is proposed as the joy and salvation of the world. Men and demons take the field against the great reformer. Unappalled by human and infernal opposition, Jesus organizes his school of religious knowledge, performs his amazing cures, presents to the people his masterly arguments, and assails the despotisms of the early religionists in favor of universal freedom, good will, and happiness. Troy falls after a contest of ten years, never to rise; Jesus falls at the end of the first year of his undertaking, possibly the second, and leaves his great work only begun, to be resumed and carried forward by feebler hands. He dies a spotless martyr to the most ennobling and inspiring truths that ever broke on the eye of mortals. Two days he reposes in the tomb, and his disciples mourn their irreparable loss; on the third eventful morn, a young man at the tomb announces him risen from the dead, and the faith of Christendom enthrones him in glory. It is a great error to make him a god, or pay him divine honors, and evinces the characteristic weakness of humanity. He may far better hold his true place as the noblest of men; his apotheosis is a sad blunder, his beatification is not amiss.

15. This magnificent story was given to the world in silence, none observing the hand that ministered it, and

proved the most illustrious birth of time. Its immediate products were, first, the second and third canonical Gospels, and in the next generation the fourth, with a fifth according to Nicodemus, more than two hundred years later, together with several other uncanonical works, most of which have perished. The later canonical gospels make great improvement on this in several respects, and contribute valuable additions to religious knowledge and illustration; but they also fall into great errors and mistakes, which this book avoids. The author of the first Gospel was slightly supplied with facts, incidents, names, and dates, and frames his account accordingly in the most general terms. Those that come after him, supply but few of these great deficiencies, showing clearly that they were irrecoverably lost before the Gospels began to be produced.

16. This book is a dramatic representation of Jesus and his labors, struggling against men and demons, to establish his religion. As a true and good man, the author had no motive to misrepresent either Jesus or his works, but he was bound to represent both to the best advantage, and for this purpose avails himself freely of fiction. The book was generally received as true, and became a power and authority. Properly interpreted it is true, and is freighted with the weightiest and most important truths within the knowledge of man. The disciples of the new religion accepted it as a correct delineation of their principles and methods, and an honorable tribute to the memory of Jesus. It delineates the highest piety in the humblest conditions, and under the greatest trials, and illustrates the eternal laws of virtue and happiness. With the light of these it outshines the Iliad of Homer and the great tragedians of Greece, and becomes the general favorite of all nations to which it is made known. The Saint of Alexandria bears away the

palm from Moses and the prophets, and exceeds the masters of all preceding ages in representing the light and love of God, and the capabilities of man for divine culture, as taught in the school and life of Jesus. The book is a model of simplicity and clearness in statement, of directness and conclusiveness in argument, of accuracy and precision in definition, and of supreme devotion to the right and good. Jesus is not a soldier conquering with the sword, nor a sophist confounding the world with the refinements and contradictions of a false and intricate philosophy and deceptive logic, but a servant and minister of God, and under him, of truth and goodness. He is an intimate with the Supreme, basks in his sunlight, and reflects it, investing all things with divine beauty.

17. The immortal Phidias, contrary to the wishes and sense of propriety of the Greeks, attached his name to the statues of the gods, which were creations of his chisel; but the saint of Alexandria wrought his divine conception of Jesus, and gave it to the world without his name, as independent of any connection with mortal as if it had been a work of the Supreme, and had fallen from heaven, to be the comfort and joy of men, and the pledge of their eternal rest.

18. Egypt was not unfit to be the place of this great production; there were the pyramids, monuments of the childhood of the race, built centuries anterior to the epoch of the deluge; there was the labyrinth the type of all childish mystery, and thither the genius of Greek science and art had retired from the shades of the Academy and the walks of the Lycæum, to find more auspicious seats in the land of Mizraim and of Ham. The halls of the Ptolemies were silent, and the voice of music and merriment was hushed in their palaces, while a Roman sentinel secured public order and quietude, but the sublime light of science and divine art was not quenched, it still glowed



in the hearts of Alexandrian scholars, the most sublime of all the monuments of the past, and the most portentous and inspiring of all the prophecies of the future.

19. Hither Mark, discarded by Paul, came a missionary of God and of Jesus, and planted the divine seed of the new religion. It found a good soil, and grew and filled the land. Having accomplished his work, Mark left Egypt in A. D. 62, when Paul had been a year in Prison at Rome, and returned perhaps to die in his native Cyprus. Paul is now reconciled to him, and mentions him with respect in his letters. He dies and goes to his reward, but the good seed sown by him at Alexandria bears the illustrious fruit of this volume, and gives the world the first of the great evangelic instruments for its further teaching and culture.

20. God called his Hebrew son out of Egypt by Moses, to plant Egyptian arts, disengaged from Egyptian despotism, on the heights of Carmel, and Zion, at the foot of Lebanon, along the coast of the Mediterranean Sea, and in the vales of Cinnereth, and the Jordan; and now he sends the religion of Jesus to that early home of art, to take new lessons and then address herself to regenerating the world, and flooding it with divine light. Moses is reputed to have brought to the service of the Hebrews whatever art graced the royal palaces of Memphis, mother of civilization, and the author of this book was no doubt master of whatever learning and culture belonged to Alexandria, the Greek successor and rival of Memphis. Evangelic instrument is the title given to the Gospels by Irenæus, Clement of Alexandria, and Tertullian, and is a monument of the earliest judgment of Christians in regard to their characters. They would not have been called instruments if they had been considered narratives of unmixed facts, and this representation fell into disuse, when a knowledge of the true character of the books was lost, and they came to be considered as purely historic.

## CHAPTER V.

Poetic and fictitious elements in the first Gospel, and historic defects.

1. THE Gospels are generally considered to be narratives of unmixed facts, without errors, mistakes, fictitious additions, or exaggerations; and also without ill judged and injurious omissions of what ought to appear. This perfect historic character is assumed as a fact not to be questioned, and is made a fundamental principle of interpretation. No errors, mistakes, or injurious deficiencies are allowed to appear, and the most violent modes of interpretation are adopted to harmonize fictions with facts and reconcile contradictions.

2. Histories are narratives of facts; they describe actions and events in the order in which they occur, with their relations as causes and effects, and as sources of good and evil. They differ from annals, poems, and tales; annals relate actions neither as causes nor effects, but simply as events; and refer them to their respective years, and other periods of time. Poems are mostly measured compositions in verse or rhyme relating more or less to facts, but making free use of fiction; they are sometimes without definite measures. Tales, from tell, are stories more or less fictitious, and many of them like the parables of the New Testament, designed for moral effect and the inculcation of lessons otherwise likely to be neglected or resisted. Histories describe events in respect to their mutual relations generally, and annals only in respect to their times; both are chronologic, taking note of time, history not less than annals; but histories exceed annals in taking note of other relations and accidents besides time. Histories report observations and authorities, and carefully ascertain and establish facts.

3. The first Gospel has neither the form of annals nor histories; it neither relates events according to their times, notes their other and higher relations, nor establishes their reality. It relates no observations, and cites no authorities, and its assumptions are as destitute of evidence as if none was required. History distinguishes the certain from the uncertain, supports doubtful positions, and assigns reasons for its conclusions; the author of the first Gospel relates every thing as certain, finds nothing doubtful or difficult, and leaves his facts, many of which are most extraordinary, without any support. The methods of history are essential to history, and cannot be dispensed with; they are demanded by the laws of the human mind. The first Gospel departs entirely from these, and is therefore not historic. It has not the form, and pursues not the method of history. There is no such history in the whole range of literature; its method is that of tales and poems, in which the facts are of no consequence, and may be either real or assumed at pleasure.

4. History, like testimony, requires the name of the author to accompany his work, in order to save the world from imposition. Who ever wrote a history and withheld his name? The anonymous character of the first Gospel confirms its non-historic character. If the author had written it as a history, he would have accompanied it with his name.

5. The first Gospel wants many items of information that belong to history, and that no intelligent historian could omit. It tells us of Jesus, but tells not under what Roman emperor he lived, who was chief priest, who was at the head of the Jewish schools of religion and philosophy; and mentions none of the distinguished men of his time except John the Baptist and Herod [Antipas]. It gives no account of Jesus' birth, parentage, and educa-

tion ; tells us not what studies he pursued, what schools and teachers he enjoyed, and what acquisitions he made, and says nothing of any travels which he may have performed to qualify himself for his work. For aught that appears, he may have visited Greece, Rome, and Egypt, and searched the world through, for its highest information of men and things ; and he may never have extended his journeys beyond Jerusalem and the annual festivals of his nation ; but the latter is not likely. The names of his mother and brothers are mentioned incidentally, and his sisters referred to, without any mention of their names. Mark 6 : 3. Tradition tells us that he had two sisters, Esther and Thamar. Four brothers are mentioned, James, Joset, Judas, and Simon. The book has no definite note of time ; it begins with the preaching of John the Baptist, relates incidentally his imprisonment and death, and describes Jesus as preaching and proposing his religion, from the time of John's imprisonment till on his first visit to Jerusalem, at the feast of the passover, he was arrested, tried, condemned, and crucified, in the short space of 12 hours, and closes abruptly with an announcement of his resurrection, by a young man clothed in white, at his tomb. Pontius Pilate, the procurator, is only mentioned by his surname ; in a history his complete name should have been given.

6. Chief priests are mentioned in the plural number, Mark 14 : 43 ; 15 : 1, 30. There never was but one chief priest. A historian might as well introduce the presidents of the United States as an official class. Ex-presidents are not presidents, and ex-chief priests were not chief priests. The part given to the chief priests is fictitious ; there was no such official class at Jerusalem ; one was chief priest, and the rest were only priests, with no considerable authority. Besides being fictitious, the mention of chief priests and the part assigned them in this book



proves that the author was imperfectly informed in respect to the hierarchy at Jerusalem, and could not have known it from observation. The substitution of chief priests for a single chief priest, is an exaggeration common in fictitious accounts, which aim to make the most possible of the objects described. A witness that is present will describe a trial with exactness; if it is before a single judge he will say so; one not present, will not unfrequently give you the judges for the judge, and other things in proportion.

7. There is a similar inaccuracy in describing the Lake of Galilee and its craft. It is called a sea and its craft are called ships. This lake is twelve miles long and five broad, and communicates with the dead sea by the Jordan. Josephus calls it a lake, and no historian can call it more. To call it a sea is an exaggeration. This small lake had boats, but not ships; but in this narrative its larger boats are always called ships. This is an exaggeration analogous to that of calling the lake a sea. Both are unsuitable to history. The style of the book, in respect to these objects is not that of an inquisitive and painstaking historian, with his line and rule always in hand, but of a free-thinking poet and author of moral tales, with whom facts are of no consequence; fictions suit his purposes as well, and he freely supplements and varies his facts with them.

8. Jesus is made to perform impossibilities and absurdities, only paralleled by the pretensions of the ancient Magi, and other daring and unprincipled impostors. He casts out demons by a word, he touches a leper with his hand, saying, "Be cleansed," and immediately his leprosy departs and he is cleansed; he says to a paralytic, "Your sins are forgiven you," and then commands him to arise and take up his bed and go [to his house], and he arises and goes; he says to a man with a withered hand, "Stretch

out your hand," and he stretched it out and is restored ; he casts out a legion of demons from a maniac and sends them into a herd of swine ; he cures a hemorrhage by a touch of his garments from the patient ; he raises a dead girl by taking her hand and saying in Chaldee, "Girl, arise ;" he feeds thousands with a few loaves of bread and other limited supplies ; he expels a demon from the daughter of a Syro-Phœnician woman at a distance without seeing her ; he receives a visit from Moses and Elijah on a high mountain, near Cæsarea Philippi, and is transfigured ; he cures Bartimæus of blindness by saying, "Go, your faith has saved you ;" he curses an innocent and flourishing fig tree and it withers the next morning ; he quiets a storm with a command, "Be silent, be still ;" and at another time, walks on the sea, to come to the relief of his disciples, when they were troubled with adverse winds, and when he reaches them, the wind subsides.

9. This list is truly formidable, and is made much more so by the additions of the later gospels. It seems to teach that Jesus far exceeded the Magi and other impostors in his pretensions and claims of supernatural powers, but it really teaches no such thing. It only shows the fictitious character of the work, and is to be interpreted as an exaggeration of the real doings of Jesus. All his doings were remarkable, exciting the wonder and astonishment of that rude and superstitious age, and this grotesque exaggeration of them is their monument. All these doings may be facts, but allowance must be made for the exaggerations with which they are described, and they must not be allowed to transcend the possible and reasonable. Neither the impossible nor unreasonable can be true. These exaggerations are not suitable to history, but are quite proper for a fiction in those times. The author may have narrated them as innocently as Homer does his

fictions, and have expected to be understood as well. He had no reason to suppose that mankind would be simple enough to mistake them for facts, nor would the mistake be possible under ordinary circumstances. The delusions which these exaggerations have nursed are owing to an absurd system of interpretation, which makes strong men weak, and wise men foolish ; which converts men into children, and deprives them of the benefits and safeguards of common sense in their interpretation of the Scriptures, where, more than any where else in the whole field of inquiry, such helps are required, and cannot be dispensed with.

The historic character of the book is maintained in the interest of Supernaturalism, of which it is a great support, and the forlorn hope ; if this prop fails, Supernaturalism, so long the idol of the world's childhood, will have to be abandoned for less childish views of the divine administration. Supernaturalism preceded Christianity, and appears to have been generally accepted by the ancient nations. Since the origin of Christianity, it has been generally losing ground, till it is now in extreme peril. Rational Theism is as incompatible with Supernaturalism as Atheism. With one supreme God there is no occasion for supernaturalism, and no room for it. Nature is another name for God, analogous to Providence, and to place God above nature is to place him above himself ; he is nature ; nature's works are his works, and the laws of nature his laws ; Supernaturalism is therefore impossible, and is only conceivable with a false theory of nature as separate from God. Naturalism is God's eternal exhibition of himself to his creatures, and he appears in every fire that burns, in every light that shines, in every snow-flake and water-drop that falls, in every creature that lives, and in every thing that is without life. God is every where, and in all things, and is every where manifest.

The real miracles of Naturalism are infinitely greater and more satisfactory than the supposed miracles of Supernaturalism; their numbers and variety are infinite, and they are constantly occurring. They compel our attention, we cannot get away from them; we see them in all that we see; hear them in all that we hear; and they are constantly with us. Christianity finds God fully revealed in Naturalism, and acknowledges and glorifies him. It asks no gifts of supernatural prophesying or healing, and needs none; natural prophesying and healing are much better, and all that is required.

10. Of all the cures narrated in this book, none of the patients are named but Bartimæus [son of Timæus], the blind man of Jericho. This omission of names is not the method of history. Similar cures to those of Jesus are performed by the twelve apostles, during his life, and occasionally by some of them afterwards; and continue to be reported till modern times. How is it possible that sober, cautious and truth-seeking Christians can receive such accounts, as narratives of facts? They are never accepted as such elsewhere, and Protestants reject the miracles claimed by the ancient churches after the times of the apostles. By the same rule those of the apostles and Jesus must equally be rejected or received with allowances as exaggerations of real facts. They may represent extraordinary cures, but are not miraculous. Elsewhere extravagance is always an evidence of fiction, and nobody is deceived or misled by it. Fictitious miracles are of doubtful utility and offend the taste of modern times; modern literature avoids them, and the progress of knowledge has made them obsolete and odious. If we met with them every where as the ancients did, we should know better how to deal with them; their insulated character has helped to sustain them in undeserved credit.



11. The assumption of the purely historic character of the first Gospel is connected with that of its absolute correctness and perfection. Both are delusions ; the book attributes mistakes to Jesus, and makes him a false prophet. He may have made mistakes like other men, in regard to the past, and like them, have misjudged the future ; but the mistakes and misjudgments attributed to him in this book, require strong attestation to make them credible ; instead of that, they are charged to him without any proof whatever. They appear to belong to the author of the book, and not to Jesus, and to be imputed to him by a fiction. We submit examples of both.

12. I. Mark 2 : 25, 26. " And he said to them, Have you not read what David did when he had need and was hungry, and those with him ; how he entered into the house of God, under Abiathar, chief priest, and ate the show bread which it was not lawful for any to eat but the priest, and gave also to those with him ? "

12. On comparing this with 1 Sam. 21 : 6, we find two errors in it. There were no chief priests under Saul, and none appear in the times of the judges. The highest sacerdotal office known to the history of those times is that of priests ; and still later, under David and Solomon and their successors, we meet only with priests. Chief priests first appear in history after the Babylonian exile ; none existed from the times of Samuel to those of Zedekiah ; Eli and Samuel were priests, but not chief priests ; so were Ahimelech, Zadoc, Abiathar, and their successors under the Hebrew kings. The history of those times is confused. 2 Sam. 8 : 17 says incorrectly, that Zadoc son of Ahitub and Ahimelech son of Abiathar were priests under David. This disagrees with 1 Sam. 22 : 11-22. which makes Ahimelech the father of Abiathar, and makes Saul kill him and his entire family of 85 persons, with the exception of Abiathar. After the destruction

of his father's family, Abiathar attached himself to David, 1062 B. C.; near the death of David he attached himself to Adonijah, in 1015 B. C., for which Solomon degraded him from the priesthood, and banished him to Anathoth. 1 Kings 1 : 7, 2 : 26, 27. Ahimelech the father of Abiathar seems to have succeeded Samuel. Zadoc was first promoted to the priesthood by Saul, at the death of Ahimelech, and was continued in it under David co-ordinately with Abiathar, through his entire reign. 2 Sam. 8 : 17. No chief priest appears under the kings of Judah and Israel till after the Babylonian exile.

13. II. An erroneous judgment of the future is attributed to Jesus in Mark 13 : 24-27, 30, 31, making him a false prophet. It is as follows: "In those days, after that affliction, the sun shall be darkened, and the moon not give her light, and the stars fall from heaven, and the powers in the heavens be shaken; and then shall they see the son of man coming in the clouds with great power and glory. Truly I tell you that this generation shall not pass away till all these things shall come to pass; heaven and earth shall pass away, but my words shall not pass away." The book then makes Jesus proceed to say, that the precise day and hour of this great advent are unknown to men, angels, and himself, and to admonish his disciples to watch for it, and not allow it to overtake them unawares.

14. This prediction is explicit, and need not be misunderstood. It describes a second advent of Jesus within one generation from the time of his crucifixion. No such advent came, and the prediction was not fulfilled. Its non-fulfilment shows that it is fictitious, and that the book to which it belongs admits fictitious elements.

15. It detracts nothing from the work of Jesus to make him the subject of a religious poem. Such a poem annihilates no fact, reverses no action, and changes no prin-

ciple. The fictitious incidents of this work militate in no degree against the historic character of Jesus and his actual doings; but to interpret the fictitious as historic, misrepresents him, and misleads ourselves and others. The best fictions follow the analogy of facts, but are not facts themselves, and cannot be safely substituted for them. Fictions are creations of man, and facts of God. The true end of fiction is to represent facts and principles.

## CHAPTER VI.

Country, parentage and trade, of Jesus; and his temporary residence in Egypt.

1. THE first Gospel mentions Jesus as going from Nazareth, in Galilee, to be baptized by John in the Jordan, and makes him begin his religious life as a disciple of John. Active and progressive minds are sometimes found in different connections, in different stages of life. They first join one church, and then another, and sometimes come out from all previous churches and found new denominations. The fact that Jesus followed John, previous to commencing his society, is no proof that we should follow him; it only shows to what point of information and judgment he had come at that time, and it also shows that he had not then reached his own higher and nobler scheme.

2. The place from which he hailed is not Jerusalem, nor Capernaum, in Galilee, but Nazareth. How long he had lived there we are not informed; but in Mark 1:24, a demoniac addresses him as Jesus Nazarene, and the chief priest's servant girl says to Peter, Mark 14:67, "You were with Jesus the Nazarene." In Mark 6:1, his country is mentioned by the title of patris, fatherland, and Jesus is described as visiting it with his disciples. Naz-

areth was a small city in Lower Galilee, midway between the Lake of Tiberias and the Mediterranean Sea, almost entirely enclosed by hills, with a narrow, rocky ravine, towards the south, leading to the great plain of Esdraelon. The place was unknown to fame till Jesus made it illustrious by hailing from it.

3. The father of Jesus is not mentioned in this book; his mother, sisters, and brothers are spoken of in connection with his trade name of carpenter, by his countrymen, to justify their rejection of his doctrines. It is not to be supposed that the carpenter, the son of Mary, brother of James, Joset, Judas, and Simon, and of sisters who are known to us as ordinary women, should get the start of all mankind, and transcend the wisdom of Moses and the prophets. His mother and brothers are once mentioned previously as visiting Jesus at Capernaum, after the appointment of the twelve apostles (Mark 3 : 31), but no particulars of the visit transpire. The mention of the paternal parentage of Jesus is so natural and necessary, according to all the rules of history, that the omission of it in this book requires to be accounted for. What is the reason for this omission? The common reply is, that Joseph was dead before the scene opens. This is not satisfactory; if he was dead, he should not have been forgotten, nor his name omitted in the account of his illustrious son. It is the law of nature and of God, that fathers should have some honor and respect on account of noble sons, as well as sons on account of noble fathers. The supposed death of Joseph before the baptism of Jesus, is not a sufficient reason for his being ignored; and if a holy spirit was the father of Jesus, a parentage so remarkable ought still more to be noted.

Two reasons are conceivable: 1. That the author did not know the name of his father; 2. That his paternal parentage was not creditable. The first of these sup-



positions is not probable. The paternal parentage of Jesus could have been ascertained at the time when this book was written, and if he had a divine parentage, and this was known from the time of his birth, and certified by good evidence, a knowledge of it would naturally attend his religion every where.

4. The first hypothesis must therefore be dismissed, as entirely improbable. A man that knew enough of Jesus to write the first Gospel, knew of his father, and might have told us of him. He is not silent on the subject of his paternal parentage from ignorance, but from choice and policy. What reason can be supposed for such a policy? None but the hypothesis that his paternal parentage was discreditable. It is not sufficient to suppose that it was not illustrious; it must have been discreditable. God does not always adopt the sons of nobles and endow them for the greater works of his providence and grace; and he sometimes elevates men from the lowest conditions, and even from illegitimate births, to be benefactors of ages and nations. There is a reason for this: souls are born by a divine law, and all come from God with the inalienable rights of sons. Any laws or usages of society, reflecting discredit on them from conditions preceding their independent moral agency, is an insult to the Creator, and charges him with folly.

5. It was alleged by an ancient infidel, that Jesus, so far from being a son of Mary by a holy spirit, was her illegitimate son, by a Greek soldier. Origen replied, "It is not credible that God should make an illegitimate birth the commencement of the highest, mightiest, noblest, and most beneficent life that was ever lived." Both were wrong; the infidel in supposing that the legitimacy or illegitimacy of the birth of Jesus was of the least account in estimating his personal worth, his gifts and endowments, or the truth and value of his religion. None of

these things depend on the accidents of birth. And Origen was equally wrong in his assumption that God could not endow the subject of an illegitimate birth with the highest gifts, and crown him with the most exalted and enduring honors. Romulus, the founder of the greatest and most enduring empire that has yet existed, was of an illegitimate birth, and Mars, the god of war, was claimed for his father. He was at first an unfortunate on account of the misfortunes of his mother, but was ultimately made an instrument of divine providence to accomplish incalculable good for the human family, and revolutionize the world. If the accidents of the birth of Jesus were discreditable, the earliest Christians may have left them in the dark, and the silence of this book on the subject favors this hypothesis. Christianity has nothing to lose by it, and smiles contemptuously at the ignorance and weakness that can fear it as a dishonor, or the silly malice that can think to make it such.

6. The second and third Gospels make Bethlehem, six miles south-west of Jerusalem, the native city of Jesus, as it had been of David; and the third has his mother called there for a temporary purpose a short time previous to his birth. The second Gospel sends the holy family from Bethlehem to Egypt, and from Egypt to Nazareth in Galilee, where it takes up its residence. The sojourn in Egypt has the appearance of a myth, and if it is mythic may correspond to a fact of great importance in the history of the family. Myths mean much more than they express. Pythagoras, Herodotus, Plato, Aristotle, and other great inquirers after truth, travelled extensively in the pursuit of it—visited Egypt, inspected its monuments and public records, questioned its priests and other literati, and profited by its experience and wisdom. The most enlightened Greeks drank deeply from Egyptian fountains. Alexander the Great transferred the

Greek language and other Greek arts to Alexandria, and founded that imperial city as a second home of the Muses, and the greatest school of the arts which the world had yet seen. Learning was zealously pursued and liberally encouraged there, till some centuries after the time of Jesus, when its decline was the effect of growing superstitions connected with Christianity.

7. History gives us no satisfactory account of the birth and early life of Jesus, nor of the means by which he was qualified for his great work. For aught that appears, he may have been born above the lowest conditions of ignorance, and his father have gone with him to Egypt in early life for the purpose of informing his mind, and giving him the benefit of the first Greek university in the world at that time. The account in the second Gospel is not to be taken literally, and if mythic, what is more likely than the above supposition? The visit of the Magi is a fiction, and the flight to Egypt, connected with it, in part fictitious; there was no such flight, and no occasion for any. But neither is necessarily without meaning; the flight to Egypt, with the infant Jesus, may represent a journey to that country in his later youth, and the temporary residence of the family there may be a fact. If it is, it is a fact of great importance. From whatever source his mental culture was obtained, it seems to have been of a high order, and he justly takes rank as first among the first, in respect to his abilities as a thinker and reasoner.

8. Jesus was a carpenter. A carpenter is an artificer who works in timber, but chiefly a builder of houses and other edifices. This trade requires intelligence, judgment, and taste, and is an excellent mental discipline, but allows little time for abstruse or recondite studies. Considered as embracing architectural designs, it stands at the head of all the mechanic arts, and has developed

geniuses of the highest order. How long Jesus pursued this trade, and to what branches of it he devoted his great abilities, we are not informed. He did not pursue it in vain, but made it a preparatory discipline for his higher services, and still more useful labors.

It is not generally expedient for men to change their trades and professions. By doing so they lose the benefit of whatever skill and information they have acquired in studying and pursuing them, and any one business, well followed, is better than many followed less perfectly, in succession, for the same period. But there are some exceptions to this rule, and one interesting and large class of exceptions is that in which men, by an uncommon improvement of their faculties in a lower calling, become fitted for a higher one, and enter upon it to advantage. Such changes are analogous to promotions in an army. Socrates was by trade a statuary, Paul a tent maker, David a shepherd, and Jesus a carpenter, perhaps an architect. Socrates abandoned his trade under the inspirations of higher knowledge, which he obtained while pursuing it, to become the founder of the Greek philosophy; Paul abandoned his to become an apostle of the religion of Jesus, and proclaim it widely through the world; David left the business of a shepherd to be a military leader, and subsequently king of Israel; and Jesus, far exceeding all the others, left house-building to build up all human society on the principles of justice and mercy, and to inaugurate the reign of universal order and happiness. He probably stepped as easily from the trade of a carpenter into the high office of a religious revolutionist and radical reformer, as he could have done from the profession of scribe or priest.



## CHAPTER VII.

Name and titles of Jesus and of his early followers.

1. THE title of this book, Gospel of Jesus Christ, Son of God, applies epithets to Jesus never applied to him in the body of the work. Gospel in this connection signifies the religion of Jesus, not the book, and the beginning of the gospel the beginning of this religion. The title does not correspond with the book; to correspond with it, we should have Beginning of the Gospel of Jesus the Teacher. The book describes Jesus as he is supposed to have taught and labored, and was received by his contemporaries; the title as he was regarded by the leading schools of his followers many years after his death. According to the first three Gospels he did not proclaim himself the messiah, and was not generally received as such by his contemporaries; he only claimed to be a teacher, having important information to give, and inviting attention to his lessons. This is much to his credit, and relieves him entirely from the charge of practising on the credulity and fanaticism of the times.

2. There is another discrepancy between the title and the book; the title describes the Gospel as gospel of Jesus Christ, son of God, but the book as gospel of God. Gospel does not occur in the Epistles of Peter; in those of Paul, we have gospel of God, in Rom. 1 : 3; 15 : 16; 2 Cor. 11 : 7; 1 Thess. 2 : 2, 8, 9; 1 Tim. 1 : 11; and gospel of Christ, in Rom. 15 : 19; 1 Cor. 9 : 12, 18; Gal. 1 : 7; 1 Thess. 3 : 2; 2 Thess. 1 : 18; 3 : 2, 8.

3. The sub-title of this Gospel has generally been considered a part of it, and is so rendered in the common and other versions; but it is shown to be a title by its form, signification, and position. It has the form of a title by being without a verb or other predicate; it has

the signification of a title by stating the subject of the entire book ; it occupies the position of ancient titles, at the head of the book, and not separated from it ; title pages are a modern invention.

4. The third Gospel has the name of Jesus given him by direction of the angel Gabriel ; the first and second take no notice of such an incident. Jesus is a Hellenic name, and was in common use among the Hellenic Jews ; it marks those to whom it was applied, as using the Greek language. The name corresponds to Jeshua of the later Hebrew, and the ancient Joshua. If Jesus had been brought up by non-Hellenic Jews, his name would have been Jeshua. His being called Jesus, and not Jeshua, proves that his native language was Greek, and that he belonged to the Hellenic Jews. Jesus was never called Christ, nor Jesus Christ, in his lifetime ; he was then only called Jesus, Jesus Nazarene, and teacher ; Peter calls him Rabbi at the time of his transfiguration, and Judas when he betrays him ; and Bartimæus, the blind man of Jericho, calls him son of David. In addition to this, God twice proclaims him his beloved son, first at his baptism by John, and the second time at his transfiguration ; and the centurion who watched at the cross, says, " Truly this man was a son of God," when he witnesses his death. Son of God is an epithet of endearment, and signifies that he was dear to God.

Jesus made no claims to be received as son of David, and never presented himself to the people in that capacity. His entry into Jerusalem is described as a triumph, in terms to suit the national expectations in regard to their mighty king. The kingdom of David was to precede that of his greater son (Dan. 7 : 9-22) ; and Jesus is blessed as coming in the name of Kurios. This is his true character ; he taught in the name of God, but claimed and received no regal or divine honors.

5. After the death of Jesus a great change takes place in his religion. Before, it was the worship of God ; now, it is the worship of Jesus: before, Jesus was the teacher; now, he is the king. Jesus the teacher is greater and nobler than Jesus the king, and Jesus the man superior to Jesus the God. Jesus the teacher is the prince of teachers, and Jesus the man the noblest and most godlike of men. Jesus is a minister of God and a propounder of the moral laws of the universe, as beneficent, perfect, and supreme. After his death his religion was greatly corrupted. This shows how much he was in advance of his age. The account of the confession of Peter (Mark 8 : 29, 30) appears to be a fiction conformable to the faith concerning him after his death, as the Jewish king.

6. The new religionists were first called Christians at Antioch, the capital of Syria, apparently about 43 A. D., 15 years after the death of Jesus. They were receiving the Gentiles, but had not yet broken away from circumcision. Sacrifices were silently abandoned without debate, but circumcision was not as easily shaken off. Some adopted the title of Gnostics or knowers. By begging fundamental questions, and reasoning from them as principles, the Gnostics fell into great absurdities, and ultimately ruined their cause. All mixed systems must ultimately reject their errors, and become systems of truth, or else abandon their truths, and become systems of error. Truth and error do not agree, and one or the other must be abandoned. Truths and errors that cannot otherwise be distinguished, are both ultimately made known by their consequences. These may not be reached in a year, ten years, or a thousand years, but they are sure to be reached ultimately.

The Gnostics and Christians were originally of the same stock ; when they first separated, they differed but slightly, and agreed in the pursuit of knowledge wher-

ever it might be had. This was the doctrine of Jesus: he was an apostle of religious knowledge versus uncertain opinions, and had the Gnostics been true to their name and profession, they would have been the noblest branch of the new religionists. But neither party understood the difference between knowledge and opinions; the Christian party deviated widely from the truth in one direction, and the Gnostic in others. The Gnostics were the most extravagant of the two, and paid the least respect to common sense. They soon fell into stormy seas, and were wrecked; but the Christians, less adventurous, kept on, and still lead the world, not, however, without having committed great errors, and having much to reconsider and reconstruct. The time for profitable reconsideration and reconstruction has fully come, and the demand for them is infinite.

7. Epiphanius Hæres (39, 4) says that Philo treats of Christians under the title of Jesse-ites, perhaps referring to Jesus, as through David, a son of Jesse, possibly called after a leader by the name of Jesse. He says that Christians were so called while Mark preached the gospel at Alexandria, 52-62 A. D. Eusebius says that the Christians of Egypt were described by Philo as therapeutists or physicians. The Gospels make Jesus and his earliest disciples extraordinary physicians; they practise the healing art in connection with giving religious and moral instruction; some modern preachers do the same. Many Christian critics have been unwilling to admit that the therapeutists of Philo are the Christians of Egypt in the time of Mark, but there is no good reason to doubt it. It is to be presumed, however, that in a numerous and extended body of independent thinkers, there would be great diversities of character, and that some would be far in advance of others.



## CHAPTER VIII.

Greek language of Jesus ; its character and uses ; Greek names of the apostles ; Peter not the same as Cephas ; mistake of John, 1 : 43 ; death of Jesus.

1. THE Greek language was the result of accurate observations and reasonings, and demanded accuracy and logical precision in its use ; it was both a product and instrument of reason and profound inquiry, and gave vigorous and constant exercise to the reasoning powers. It served the imagination as well, and all the higher faculties gained an expansion and development by means of it, which would otherwise have been unattainable. The same qualities belong in an eminent degree to the English, and some other modern languages, as they did also to the Latin. The Greek and Latin races owe their preëminence in part to their languages, both of which were instruments of high intelligence, exact analysis, and profound and comprehensive reasoning. The ancient Greek language, like the best modern languages, was an instrument of reasoning and discovery analogous to letters and other algebraic signs in the hands of mathematicians. Algebraists accomplish by these signs what would otherwise be impossible, and solve problems that admit of solution by no other means. Men are aided in every department of reasoning, from facts and principles, by a superior language, in the same manner, and to an equal degree, and are thereby enabled to reach results that would otherwise far exceed their powers.

2. Besides serving as a superior instrument of reasoning, the Greek language was a key to all Greek learning, and brought every thing that was known and committed to writing by the Greeks, to the hand of all that used it. Jesus, having this by birth among the Hellenic Jews, had

ready access both to the books of the Septuagint, and all that was taught by them, and to the classic works of Greece in every department of inquiry. He may be presumed to have read the Greek poets and philosophers, and the Greek historians and dramatic writers, and to have been master of whatever *wisdom* they possessed and taught.

3. The Jews began to use the Greek language under Alexander the Great, 332 B. C., who diffused it extensively, with other Greek arts, in Asia and Egypt. It was the language of Alexandria in Egypt, and of all the Greek cities in Asia, and was much used by others besides native Greeks. All did not profit by its superior adaptations for reasoning and discovery, nor by its rich and abundant stores; but many did. The extent to which it was used by the Jews, previous to the time of Jesus, and the degree to which they profited by it, are indicated by the Septuagint, with its apocryphal additions. This is the great monument of the Hellenic Jews previous to the time of Jesus, as the Targums and Talmuds are of the non-Hellenic Jews, from the time of Jesus to the sixth and eighth Christian centuries. A comparison of these works shows a vast superiority of the Hellenic Jews.

4. Jesus is the great light of the Hellenic Jews and of the world, and appears by his superior abilities to have made full proof of the capabilities of the Greek language to serve as an instrument of mental culture, and also of reasoning and discovery. His school was Greek, and not Hebrew; this appears from many considerations, some of which have been noted in a previous chapter. His disciples were chiefly Hellenic Jews, and those that came to him from the Hebrew division of the nation, received Greek names on entering his school. Thus Simon was called Peter, and James and John Boanerges, both of which are Greek names. Such a christening is impossible except in a Greek community. Peter is com-

mon to all the Gospels as the Greek name of the most distinguished of the twelve apostles. Mark 3 : 16 makes Simon receive his name of Peter on the occasion of the appointment of the twelve apostles : "And [Jesus] gave Simon the name of Peter;" before he is known only as Simon, having Andrew for his brother; and according to Mark 1 : 16, Simon and Andrew were the first disciples Jesus called, and were called by him at the Sea of Galilee, after John was cast into prison. Jesus first sees and calls Simon and Andrew, and directly after calls James and John, sons of Zebedee. Peter's parentage is not mentioned in the first three Gospels; in the fourth, according to Tischendorf, he is made a son of John; John 1 : 43, 21 : 15-17, incorrectly called Jonas in the common text.

5. John 1 : 28-43, makes Jesus first meet with Andrew and Peter at Bethany, beyond the Jordan, where John the Baptist was baptizing, and there enlist them and others as followers, before John was cast into prison. According to this later authority, the first disciple called was Andrew, and another whose name is not mentioned. John 1 : 35-41. Then Andrew finds his brother Simon, and introduces Jesus to him as the Messiah, when Jesus gives Simon the name of Cephas. The account is as follows: John 1 : 41, 43, "Andrew the brother of Simon Peter was one of the two who heard from John and followed him. He first finds his brother Simon, and says, We have found the Messiah, which is interpreted Christ. And he brought him to Jesus, and looking on him, Jesus said, You are Simon son of John; you shall be called Cephas, which is interpreted Peter."

6. The account in John differs from that in Mark in several respects, and if that is correct this must be erroneous.

I. According to Mark, the calling of Simon and Andrew, and James and John, is after John was cast into prison.

Mark 1 : 14-20. According to the fourth Gospel, Andrew and Simon are called while John is still preaching at Bethany, beyond the Jordan. John 1 : 28-43.

II. According to Mark, Jesus sees and calls Peter first of all his disciples ; according to the fourth Gospel he first sees and calls Andrew, and another whose name is not mentioned, but by whom John is probably meant.

III. According to Mark, the language of the school of Jesus was Greek from the first ; according to the fourth Gospel, it is Hebrew at first, and afterwards Greek.

IV. According to Mark 3 : 16, Jesus gives Simon the name of Peter when he ascended a mountain and appointed his twelve apostles, both to attend on his teaching, and to go abroad and teach others, long after John was imprisoned ; and according to the fourth Gospel, he calls him Cephas, and not Peter, at the time of meeting him at Bethany, while John is still at liberty.

7. If Jesus called Simon Peter, he did not call him Cephas ; the two names correspond in signification, but belong to different languages, Peter to the Greek, and Cephas to the Hebrew. It is the usage of all times to transfer names without translating them. They are only subject to variations without radical changes. Mr. Black is Mr. Black in all languages, and Mr. White Mr. White. The incorrectness of this statement appears, first, from its disagreement with the first Gospel, which is followed also by the second ; and secondly, from its disagreement with the same Gospel elsewhere. The fourth Gospel christens Simon Cephas, and then always makes Jesus and others call him Peter, never Cephas. I conclude therefore, that John 1 : 43 is fictitious and erroneous. Jesus did not first meet Peter in the manner, nor at the place or time here stated, nor call him Cephas.

8. Peter and Cephas were different persons ; Peter was an apostle, Cephas a distinguished and honored disciple



of Jesus, but not an apostle. Peter is mentioned every where as an apostle, Cephas is never mentioned as such. The only authentic notices of Cephas are by Paul, and are as follows : 1 Cor. 1 : 12, "Each one of you says [one], I am of Paul, and [another], I am of Apollos, and [another], I am of Cephas, and another, I am of Christ." There is nothing in this connection to indicate that Cephas was Peter, any more than that Apollos was. 3 : 21-23, "Let none glory in men, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future ; all are yours, and you are Christ's, and Christ is God's." 9 : 5, "Have we not power to lead about a sister wife, as also the rest of the Apostles, and the Lord's brothers, and Cephas ?" Here Cephas is distinguished from the apostles, and from the Lord's brothers, showing that he cannot be Peter, who was chief of the apostles. 15 : 4-8, "And that he was buried, and that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve [apostles] ; afterwards he appeared to more than five hundred brothers once for all, of whom most remain till now, but some have also fallen asleep ; then he appeared to James, then to all the apostles, and last of all, as to an untimely birth, he appeared also to me." Gal. 2 : 7-14, "But on the contrary, seeing that I was intrusted with the gospel of the uncircumcision, as Peter of the circumcision, — for he that gave power to Peter for the apostleship of the circumcision, gave power also to me for the Gentiles, — and knowing the grace given me, James, and Cephas, and John, who seemed to be pillars, gave me and Barnabas right hands of fellowship, that we should go to the Gentiles, and they to the circumcision ; only that we should remember the poor, which also I was forward to do. But when Cephas came to Antioch, I opposed him to the face, for he was convicted of a wrong. Before

some came from James, he ate with the Gentiles; but when they came, he withdrew and separated himself, fearing those of the circumcision, and the rest of the Jews also dissembled with them, so that Barnabas was carried away with their hypocrisy. But when I saw that they walked not rightly for the truth, I said to Cephas before all, If you, being a Jew, live according to the Gentiles, and not according to the Jews, why do you compel the Gentiles to Judaize?"

9. These passages afford the clearest proof that Cephas is not identical with Peter. Cephas and Peter are both mentioned in it with discrimination and without being identified.

This view is further supported by the order of the names in Gal. 2 : 9; they are James, Cephas, and John. Peter always has the preëminence, and whenever he is mentioned in connection with others, is *always* mentioned first. If Peter was meant by Cephas, the order of the names should have been Cephas, James, and John. The same high authorities that conceded the preëminence to Peter among the Jews, conceded it to Paul among the Gentiles. The dissimulation and timidity of Cephas are very improperly charged to Peter, and quite unworthy of him.

10. Paul's statement, 1 Cor. 15 : 5, of a tradition that Jesus first appeared after the resurrection to Cephas, gives no support to John 1 : 43 in identifying Cephas with Peter, but the contrary. None of the Gospels make Peter the first to see Jesus after his resurrection. According to Matt. 28 : 9, he appears first to Mary the Magdalene and the other Mary, and a second time to the eleven in Galilee, when, however, some doubted. Matt. 28 : 16, 17. John 20 : 13-18 supports the second Gospel in making Jesus first appear to Mary the Magdalene. Paul, in making Cephas the first witness of the resurrection, follows a

different tradition from that of the second and fourth Gospels, and the third Gospel differs from all the other authorities. Paul's statement in 1 Cor. 15 : 5, that Jesus appeared first to Cephas, so far from contributing to identify Cephas and Peter, really militates against that hypothesis. It is very evident that Jesus was not supposed elsewhere to have appeared first to Peter. All the Gospels concur in making Jesus give his lessons and deliver his discourses in Greek, and Luke 4 : 18, 19, makes him read Isaiah from the Septuagint, in the synagogue of Nazareth. Philo, a younger contemporary of Jesus, was an eminent Greek scholar and master of Plato ; and Josephus, near the close of the first Christian century, wrote his voluminous works in Greek. Of the three schools of Jewish learning, the Pharisees and Sadducees were Hebrew, and called by Hebrew names ; but the Essenes were Hellenic, and called by Greek names. Josephus calls them Essenes, and Philo Therapeutists, or physicians.

11. The Greeks applied their superior language and logic to reasoning on religious and moral subjects, and reached many valuable results. With his great purpose of founding a new religion, Jesus would naturally explore all that was previously known ; it was his duty to do so. He could only expect to succeed by availing himself of every help that was at hand. The Hellenic Jews, as the advanced wing of the Jewish nation, adding the learning and culture of the Greeks to those of the Jews, were in a position to lead the world ; and it was not an accident that the new religion arose among them. The union of Greek and Hebrew learning was the natural condition of the birth of a new and higher civilization. Christianity is born of this union ; it is not formed from Judaic theology and Greek philosophy on the principle of eclecticism, and is not a variation of either or both, but a product

and higher result. Jesus was not an eclectic, but an inventor; invention is beyond eclecticism, as discovery is beyond recognition.

12. Little is thought of the learning of Jesus, or the study by which he qualified himself for his mighty task. The common estimate makes him scarcely a subject of learning, and gives him all knowledge as his natural endowment. Such a hypothesis virtually excludes him from the category of men, and must be false. Ideas are not innate, and all possible human knowledge is acquired. In all the higher departments of reasoning it is acquired with labor and difficulty, and must be sought in legitimate methods. Imperfect observations, hasty judgments, and reckless assumptions block up the paths of knowledge, and render its attainment impossible. From his keen analysis and comprehensive generalizations, Jesus appears to have been a reasoner of rare powers. He exceeds Socrates, Plato, and Aristotle in his discoveries, outstrips the Jewish scribes and doctors of the law, and performs for religion a work like that of Bacon or Newton for philosophy.

13. It is no valid objection to the hypothesis of the learning of Jesus that he was able to call around him at first only the illiterate, and did not receive the homage of the literati of his times. Superior knowledge is usually misjudged and disparaged by contemporary criticism. Those at the head of all generally accepted ideas, not unfrequently regard a progressive who plants his standard on new ground as a visionary to be despised, or a pretender to be discountenanced. Men of real science are as ignorant of what is a single step beyond *their* discoveries, as those who make no pretensions to science, and often pronounce against conclusions which *they* have not reached, without deeming it necessary to look carefully after them. Contemporary critics generally misjudge



and condemn new advents and incarnations of the divine, and denounce them as idle pretensions or wicked impositions. It was fit that Jesus, the prince of all discoverers should be crucified for his progressive teaching; any milder treatment by the literati of his time would have been a departure from their general methods. The Greeks kill Socrates, and the Jews Jesus, for the same reason.

14. Progress is perilous; the death of Jesus by martyrdom has been considered by many the salvation of the world. It is a light high on the mountains of the past to guide the tempest-beaten mariner on his stormy seas; it is a lesson to all murderers and persecutors, and demonstrates the inefficacy of their methods; it ministers encouragement and strength to the suffering, and nerves the arm of the Christian soldier for deeds of daring; but the murder of the world's brightest light was a crime to be punished, and the divine Nemesis has not been slow nor sparing in penal inflictions. Had Jesus been allowed to live till God called him home, he might have made himself better understood by his oral teachings, and have written works that would have saved the world from some of its extraordinary mistakes.

15. The judicial murder of Jesus was performed by the highest authorities of his age and country with deliberation and forethought. It was artfully planned, commenced with bribery and treachery, and consummated with falsehood, perjury, and cruelty. It extinguished the greatest light which up to that time had risen in the world, and allowed darkness and old night to resume their dominion in large territories from which they were being expelled. The subsequent mistakes respecting Jesus in making him a God, and also in making him expiate the sins of the world on his cross, with many other affiliated errors, are providential rebukes and pun-

ishments of this great misdeed. The murder of Jesus was perpetrated by religious superstition and intolerance — the two pet demons of superficial and false religionists, but the abhorrence of all true religion ; and far from being a substitutionary punishment and expiation of the sins of all men, in all previous and succeeding ages, has occasioned, among the most cultivated races, the most gigantic diversion of human reason from the true paths of religious knowledge and discovery into those of fanaticism and delusion that has ever occurred — a diversion that is yet to be corrected, and the correction of which will be the greatest single deliverance of the human race, — far exceeding that of the Hebrews from the bondage of Egypt ; that of the early Christians from the unprofitable burdens of Judaism, and the triumph of early Christianity over the already obsolete and dying idolatries of Greece and Rome. Not till this great deliverance is effected, will the religion of Jesus be correctly understood, or the highest and noblest developments of human nature be obtained by it.

## CHAPTER IX.

Jesus compared with Aristotle and other great discoverers and reformers.

1. JESUS and Aristotle are both independent, original, and powerful thinkers, and great discoverers. Aristotle was a Greek of the Greeks, an instructor of Alexander the Great, and founder of the Aristotelian philosophy, one of the most distinguished schools of Greek and general learning. Jesus was a Hellenic Jew, an instructor of the twelve apostles, and founder of Christianity. Both were great teachers, and took advanced positions in the field of knowledge, from which the world can never recede. Aristotle resolved questions pertaining to rhet-

oric, logic, politics, and ethics, but stopped short of resolving the greatest of all questions — those pertaining to God and his laws, and the higher relations and duties of men. On these subjects he found the minds of men dark and perplexed, and left them so. Jesus appeared 300 years later, when great changes had occurred, and Greek preëminence had given place to that of Rome, abandoned the prevailing superstitions, and declared the true laws of God, and duties of men.

2. Aristotle was a companion of princes, and profited by the friendship and patronage of the mightiest and most enterprising kings of his time. Jesus was a companion of the poor and undistinguished, and passed his life remote from royal favor. Aristotle taught invaluable lessons on the nature and excellence of virtue, and the capacities, arts, and duties of man ; but Jesus taught the presence and goodness of God, and the completeness and perfection of his government, ordaining virtue as the means of happiness, and establishing and supporting its laws. Aristotle resolved the secondary questions of the contingent and finite ; Jesus, the primary questions of the absolute and infinite. Aristotle reasoned chiefly on the material and temporal ; Jesus, on the spiritual and eternal. Aristotle taught men how to frame discourses, construct arguments, conduct discussions, and cultivate virtues ; Jesus, how to worship God, and be like him. Aristotle waged an uncompromising war with sophistry and incorrect reasoning, but not directly with superstition, the accumulated product of the incorrect reasonings of all previous ages ; Jesus assailed the empire of superstition in its strongest citadel, that of Judaism, and laid his axe at the root of all the most cherished and venerable delusions of the human race. Jesus investigated higher questions than Aristotle, considered nobler and grander themes, and conducted his pupils to greater intelligence,

virtue, and happiness. Both are ministers of truth and reason, and so far ministers of God ; but Jesus is far the superior.

3. There are established orders of events, and uniform methods of progress and discovery ; men do not scale the heights of knowledge from the base without traversing the fields that intervene. The ignorant, illiterate, and weak are never great discoverers ; generations advance on generations, and ages on ages. Jesus was enabled to exceed Aristotle by coming after him, and belonging to a later age.

4. Judaism was built, like its temple, to endure ; it was the product of the highest wisdom of the times that produced it, and will never cease to be an object of interest to liberal inquirers. It embraced the great and precious truth of one supreme God and sovereign Ruler, and set forth correctly many of his laws ; but it also embraced many delusions, and imposed heavy and unprofitable burdens. Against these delusions the Jews had been struggling from the time of Alexander the Great, 300 years. The progressives said, The system of our fathers is imperfect ; let us improve it : it imposes unprofitable burdens and tasks ; let us cast them aside and be free ; let us abandon many of our traditionary usages, and adopt improved methods from the Greeks. Conservatism said, No ; Moses and the prophets are the end and height of wisdom ; we can never leave them : every iota of our institutions is divinely appointed, and the whole must be maintained. The conservatives had the advantage, and free thought was restrained by the severest methods of persecution ; at times reason threatened to break its chains, and assume its native freedom, but as yet conservatism predominated. An emergency thus arose, requiring an original and mighty genius to meet it. Many were reasoning and arriving at new results, unknown to Moses and the



prophets, and also to the later scribes; the old superstitions were tottering to their fall, and new truth was struggling into light and life, and claiming its just regards. A bold and capable leader was wanted to organize the available material of progressive thinking, into an army of liberation and conquest. Jesus met this emergency; quietly and cautiously abandoned Jewish prejudices, respected and retained whatever was had of truth, and proposed a religion of truth and reason in the place of all religions of authority. He did not attack Judaism directly, but undermined it by preaching righteousness and the real laws of God, in opposition to Jewish ceremonialism and all other delusions.

5. The arts and sciences have their masters, who have extended the triumphs of human reason, and established by their improvements, new epochs of the human race. Astronomy has Copernicus; natural philosophy, Newton; higher philosophy, Bacon and Locke; and religion, Jesus. Jesus occupies a preëminence in religion analogous to that of great discoverers in other sciences and arts.

## CHAPTER X.

Religion of Jesus as understood by Eusebius, 314-342 A. D., and the church in his times.

1. EUSEBIUS, bishop of Cæsarea, in Palestine, in the time of Constantine the Great, 314-342, and the father of church history, devoted the fourth chapter of his history to a consideration of the religion of Jesus. It is as follows: "These things [the preceding chapters] are necessarily premised before our history, that none may think our Savior and Lord Jesus Christ to be a new comer, on account of the times of his citizenship in the flesh. And now that no one may suppose his doctrine to

be new or strange, as if devised by a new man, and one similar in all respects to the rest of men, let us inquire briefly concerning it."

2. "Directly after the appearance of our Savior shone on all men, a nation [the church] appeared confessedly new, not small, nor founded in a corner of the world, but the most populous and pious of all nations, and indestructible and invincible, because it always obtains help from God. This numerous nation, that appeared in times fixed by inscrutable appointments, is honored by all with the name of Christ [Christian]. One of the prophets, foreseeing by the eye of the divine spirit what was to be, was so struck that he exclaimed, 'Who has heard of such things, and who has spoken thus? Has the earth brought forth in a day, and a nation been born at once?' The same prophet gives some intimation of the name to be introduced, saying, 'Those that serve me shall be called by a new name, which shall be blessed in the earth.' But though we are evidently a new people, this name of Christians is widely known to all nations. Our life and manner of living, however, with our dogmas of piety, have not been recently devised, but were established from the first birth of men by the *natural reasonings* of the ancient friends of God, as we will now show."

3. "The nation of the Hebrews is not new, but honored by all for its antiquity; the books and documents of this nation relate to ancient men widely separated, and few in number, but excelling in piety, righteousness, and every virtue. Some were distinguished before the deluge, and others after it—both the children and later posterity of Noah, and especially Abraham, whom the Hebrews reckon as their leader and forefather. Should any one go back from Abraham to the first man, and call all noted for righteousness, in deed if not in name, Christians, he would not hit far from the truth. For the Christian name

naturally signifies that a man is adorned with sobriety, righteousness, patience, a virtuous manliness, and a profession of piety towards one God alone over all, by the knowledge and teaching of Christ. *All this* was as diligently practised by them as by us. They did not care for circumcision of the body, nor for keeping the Sabbath; nor do we; neither do we abstain from certain meats, nor observe other things which Moses afterwards first delivered to be observed with symbols of perfection. Such things Christians have nothing to do with."

4. "But they obviously knew God's Christ, as he appeared to Abraham, gave oracles to Isaac, and spoke to Jacob; that he communed with Moses, and the prophets after him, has already been shown. Hence you find those friends of God honored with the name of Christ, according to the voice [oracle], saying to them, 'Touch not my Christs, and do no injury among my prophets;' so that we most clearly conclude that the first, most venerable and ancient discovery of piety — that of the friends of God in the time of Abraham — is the same which is now published to all nations in the teaching of Christ."

5. "At a certain time, long afterwards, they say Abraham received the commandment of circumcision; but before this, it was testified that he had received righteousness by faith. The divine word expressly says, 'Abraham believed God, and it was accounted to him for righteousness;' and the oracle of God which showed itself to him before circumcision, was Christ the word of God. He declares again concerning those to be justified in later times in the same manner with him, 'All the tribes of the earth shall be blessed by you;' and again, 'When he shall become a great and mighty nation, all the nations of the earth shall be blessed by him.' We understand this since it is fulfilled in us; for he [Abraham] indeed was justified by his faith in what appeared to him, the word of God,

the Christ ; and having abandoned the demon worship of his fathers, and the previous error of his life, confessed one God over all, and served him by *works of virtue*, and not by the observance of the law of Moses, which was [given] after this. To him, being of this character, it was said, All the tribes of the earth and all nations shall be blessed by you. But that kind of piety which was exhibited by Abraham, is practised by works, greater and more efficacious than words, by Christians alone in all the world. What, then, prevents us from acknowledging that we have one and the same life and piety with the friends of God anciently, so that [our religion] is not new and strange, but is the *first and only true religion* given us by the teaching of Jesus Christ."

6. Eusebius holds the doctrine of Jesus as the Christ of the Jewish sacred books, and argues it in Chapter I to III, on grounds that are not satisfactory. So far his doctrine is erroneous, and departs from the teachings of Jesus as inferred from the first three Gospels ; but he correctly apprehends his religion, both as that of the earliest good and true men, and of nature and reason. His erroneous estimates appear to be erroneous by the insufficiency of the evidence by which they are supported, and his correct judgments are capable of being fully verified.

7. His arguments for the preëxistence and Messiahship of Jesus are not satisfactory ; neither is supported by the evidence adduced, but the character of his religion is correctly stated, as a system of practical righteousness. All unwarranted assumptions connected with it were foreign elements, to be rejected as fast as knowledge should advance.

8. Eusebius represents Christians as a nationality. The Greek and other Oriental churches are nations. The Roman church is national and imperial, designed to command the world ; the church of England and many other Prot-



estant churches are national ; the Congregational churches alone are parochial. Independency has rested its claims hitherto on apostolic precedent ; it requires to be rejudged on the ground of expediency, and admits of being nationalized by representative associations. Congregationalism has the element of independence and self-government, and would not lose either, by nationalization with representative governments. Might not the Congregational churches of different nations unite to advantage in national organizations ? We think they might, and that such organizations are imperatively demanded. Every year that they are neglected is attended with irreparable losses.

Astronomy did not begin with Copernicus ; natural philosophy with Newton ; higher philosophy with Bacon and Locke ; nor true religion with Jesus ; but each of these great lights inaugurated a new era in his department of inquiry.

9. There is no occasion to resort to supernaturalism to explain the preëminence of Jesus ; it required no supernaturalism for Copernicus to demonstrate the revolutions of the earth and relative immobility of the heavens ; Newton, the law of gravitation, as in the inverse ratio of the squares of the distances of bodies ; or Bacon and Locke, the laws of reasoning, knowledge, and mind ; just as little does it require supernaturalism to enable Jesus to construct his system of righteousness in opposition to all shams and unfounded pretensions. Copernicus reasoned on the earth and heavenly bodies ; Newton, on the motions of bodies ; Bacon and Locke, on the laws of reasoning, knowledge, and the human mind ; and Jesus, on the laws of God. Each made great discoveries, and proposed great improvements.

10. To be judged properly, Jesus must be judged relatively, and compared with other discoverers and

reformers who have given new directions to human thought. Like them, he was first an observer, learner, and reasoner, profiting by masters and teachers, and proceeding from lower and more limited, to higher and more extended views. He was a progressive ; saw more the longer he looked, and reached new results by new and extended reasonings ; he was wiser at twenty-five than at twenty, and at thirty, than twenty-five. Socrates originated courses of thought and inquiry which men have since followed ; so did Aristotle, Copernicus, Newton, Bacon, and Locke : Jesus did the same in a preëminent degree, and is known chiefly by his religion. This is represented with considerable diversity in the Christian sacred books, but its respect for natural law, and contempt of all human authorities, stand out with a degree of prominence that precludes mistake or misapprehension.

11. Judaism claimed to be of divine origin and permanent obligation. The Greeks and Romans had many gods and goddesses. Zeus reigned supreme in heaven, Pluto in hades, and Neptune in the sea. Troops of assistant gods filled the universe, and were every where in attendance on their respective duties. Jesus rejected polytheism, led an advance from Judaism, and instituted a new and final religion. He abandoned the extravagant pretensions and oppressive exactions of Judaism, discarded the Greek and Roman polytheisms, and instituted a rational worship of the Supreme, without priests, without altars and sacrifices, without temples and sacred enclosures, and without rites and ceremonies. Its only requirement was righteousness, and its only law the law of righteousness as revealed in the actual government of the world, and deduced from facts. This was a great step in human progress, and is celebrated in the first Gospel, and commemorated by Christianity itself.

12. But how Jesus attained the mighty conception, by

what steps he advanced out of the darkness and confusions of the times into his divine light, and in what order he first abandoned the cherished theories of a thousand generations, and reconstructed a religious and moral system on the basis of evidence, appears but imperfectly in the sacred books.

13. The founders of new religions are not numerous; China produced Confucius; Media, Zoroaster; and India, Buddha; Moses arose among the Hebrews in Egypt, and Jesus is the gift of God from Nazareth in Galilee. Mohammed followed the corruptions of Christianity, some of which he rejected, but did little to establish truth and reason in their just ascendancy. The other religions have had their day; some of them have passed away, and some are in fatal declines. The religion of Jesus has passed through great changes, and is professed and maintained with great diversities of character and excellence. It has tried many fruitless and unprofitable experiments, and is still persisting in many of them, but is also awakening to new light and life, and commencing a new cycle of changes, in which it promises to secure the emancipation of the world from superstition and oppression, and fill it with virtue and happiness.

14. Jesus prosecuted his work only by taking his life in his hand, and was soon called to resign it on the pious pretexts of Judaic conservatism and intolerance. He asked for no sceptre, and aspired to no crown; but made his humble office of teacher nobler than that of king or messiah. His scheme was imperfectly apprehended by his disciples; he may have asserted it cautiously, or not at all, the better to cope with prevailing prejudice and injustice. With the fate of Socrates among the Greeks, and the bloody history of his own nation, which made the Supreme the patron of persecution, before him, he would easily divine the perils of his task, and is rep-

resented to have done so by frequent predictions of his death ; but no danger appalled him or turned him aside from his mission.

## CHAPTER XI.

Celibacy of Jesus, and his law of marriage and monachism.

1. THE celibacy of Jesus is one of the important features of his life. No satisfactory account is given of it in the sacred books. The first Gospel describes him as extremely diligent and laborious in his profession, surrounded by friends and pupils, and accompanied on his journey to Jerusalem by distinguished and pious women, who witnessed his crucifixion, followed him to the tomb, and were only prevented from giving further attention to his remains by their disappearance. Mark 15 : 40, 41, 47 ; 16 : 1-8. He lived on the proceeds of his profession as a healer and teacher ; but of these no account is taken in the sacred books. It is not probable that his remuneration bore any just proportion to the magnitude and value of his services ; and the third Gospel represents him as performing his work in the lowest circumstances of indigence. Luke 9 : 57, 58.

2. Voluntary celibacy was in high repute among the Essenes, and many practised it. Jesus does not enjoin it on all his disciples indiscriminately, but according to the second Gospel, commends it as a superior condition for those who have the self-command to enjoy it. Matt. 19 : 10-12. Jesus condemns the Judaic system of divorces, and according to the first Gospel makes marriage indissoluble, and according to the second, allows it to be dissolved for fornication. Indissoluble marriages, and such as can be dissolved only for adultery, are liable to be extremely oppressive and injurious. There are two errors in respect to divorces : 1. That of allowing them for



insufficient reasons ; 2. That of not allowing them for sufficient reasons. Both are wrong. Adulteries are not always sufficient reasons for divorces, and other crimes sometimes are. The Mosaic institutions erred by allowing husbands to divorce their wives at will, on the most frivolous pretexts ; and Jesus is made to commit the opposite error, by allowing no divorces according to the first Gospel, and according to the second admitting them only for fornication. Justice and mercy require them in many other cases as imperatively as against adultery.

3. From the absence of any information on the subject, the celibacy of Jesus must be presumed to be prudential ; depending on circumstances. The demands of his profession as a travelling healer and teacher, and the founder of a religion, may have withheld him from marriage. His celibacy may also have been designed to be temporary, and but for his early martyrdom he may have blessed a wife with his companionship, and the world with his children, and founded a nobler family than Abraham.

4. A similar reason of expediency is to be assigned for the celibacy of Paul. Every age furnishes examples of the kind ; Jesus and Paul may have been compensated for the surrender of domestic happiness by the intense affection with which they served the new religion and its adherents. The church became their love, and the widest philanthropy took possession of their emotional powers. The collective body of the disciples of Jesus occupied the place of a bride, and possibly left no room for female companionship. The most eminent patriots and philanthropists are men with families ; but the early development of an intense and absorbing interest in a great religious reformation, might easily become so commanding as to supersede the common attachments of men, and render the marriage connection inexpedient and impracticable. In such cases, it is no self-denial for persons

to abstain from marriage ; they do it from choice, and in submission to their higher affections. Such cases, however, are scarcely normal, and seem to be exceptions to be tolerated, and not rules to be generally followed.

5. The monachism which Jesus practised and commended is of this natural and reasonable kind. It does not appear to have been constrained, but depended on natural impulses, and the influence of circumstances. Marriage is the oldest, noblest, and most beneficent of social institutions. It is suited to the nature of man in his normal state, and favors the propagation and improvement of the race. It cannot be disparaged or dispensed with ; and any theory that regards it with disrespect as a condition to be tolerated from necessity, and not supported from choice, is false and injurious.

## CHAPTER XII.

John the Baptist and Jesus as reported by Josephus.

1. JOSEPHUS was a younger contemporary of the apostles, and wrote an elaborate history of his nation and their ancestors, from the supposed beginning of the world, till the destruction of Jerusalem by the Romans, under Titus, in A. D. 70. We are indebted to him for much of our knowledge of his times, and of those immediately preceding. He tells us that there were three leading sects of the Jews, the Pharisees, Sadducees, and Essenes, and describes their principles and habits. The Pharisees were superstitious literalists, the Sadducees, free-thinking skeptics, and the Essenes, fanatical ascetics ; but all were Jews, and supported Jewish civilization as of divine authority, and permanent obligation. It had come from God, was the perfection of wisdom, and was to last forever. He tells of John the Baptist, and also of several

false prophets and Christs, and gives us a complete history of Jewish affairs.

2. He tells us (A. J. 18, 5, 1, 2,) of a disastrous war of Herod Antipas with Aretas king of Arabia, and relates the opinion of the Jews, that its disasters were divine judgments on Herod for the murder of John. He then tells us that John was a good man, urging the Jews to practise virtue and righteousness, and come to his baptism; and that they came in crowds. Herod Antipas feared his great influence with the people, and first imprisoned him at the castle of Machærus, and then killed him. Machærus was east of the Jordan, and nearly east from Jerusalem, on the ancient Baaras, a stream that empties into the Dead Sea, remote from the capital of Antipas, and far beyond the confines of Galilee. The account of Josephus respecting John's imprisonment and death, agrees with the New Testament only in part; and one of them must have fictitious elements.

3. A notice of Jesus precedes (A. J. 18, 3, 3), and is as follows: "And it came to pass about this time, that there was Jesus, a wise man, [if it is proper to call him a man], a performer of incredible works, [a teacher of men who receive the truth with pleasure, who led after him both many Jews and also many from the Greeks. This man was the Christ.] And when Pilate condemned him to the cross, according to information from the first men with us, those who loved him at first ceased not [to follow him, for he appeared to them on the third day, living again. The divine prophets said these and many other wonderful things concerning him], and the tribe called Christians have not departed from him to this day." [95 A. D.]

4. This passage is quoted by Eusebius, 330 A. D., in his *Eccl. Hist.* 1, 11, &c. Its genuineness was first questioned 355 years ago in 1509, a few years before the

Protestant reformation. Since then it has been rejected by the most eminent scholars as wholly or in part spurious. The arguments against it are as follows:

I. It is never mentioned previous to Eusebius in the first part of the fourth Christian century. If authentic, it was a very important admission, and could not have been neglected and passed over in silence by the apologists and controversial writers of the first three Christian centuries.

II. It is too brief to be genuine. If Josephus admitted so much in favor of Jesus, he ought to have described his teachings and doings which he regards as so remarkable. They were far more important than those of the Pharisees or Essenes.

5. III. The passage is contrary to the faith of Josephus as a Jew and Pharisee, and makes him inconsistent with himself. It expresses the view of Jesus that was taken by Christians, but not by Jews. Josephus concurred with other Jews of his time in denying that Jesus was the Christ, or his religion entitled to general acceptance. He cannot therefore have written this notice, and it is out of place in his works. Two suppositions respecting it are possible: 1. That it is wholly interpolated; 2. That it is partly genuine, and modified by Christian glosses. The second of these hypotheses is adopted by Gieseler and others, and the portions which they judge to be spurious are included in brackets in the above. It is possible that Josephus noticed Jesus as a wise man, like John the Baptist; but this was not the Jewish estimate of him; the Jews regarded him as a bad man, and most unwise. Josephus mentions John the Baptist only incidentally, to explain the supposed cause of Herod's disasters. No such occasion is taken for the mention of Jesus; the passage relating to him is entirely independent of the context, and may be omitted without breaking the thread of the history.



6. It is incredible that a Pharisee should mention Jesus as a wise man without protesting against his religion. Josephus described the Pharisees, Sadducees, and Essenes as Jewish sects; Christians he ignores, apparently as not a Jewish sect. They had much in common with the Jews, but repudiated Judaic despotism and superstition, and adopted freedom and truth in their place. The Church History of Eusebius is the oldest work of the kind that has been preserved. It makes large extracts from earlier works, many of which have perished, but is not fully reliable for the genuineness of its anterior documents. Its correspondence of Jesus with Abgarus, ruler of Edessa, east of the higher Euphrates, and its account of the mission of Thaddeus, one of the seventy disciples, to that country, are both fictitious; and yet Eusebius professes to copy them from the public records of Edessa, and translate them from the Syriac. Eccl. Hist. 1, 13. This cannot be correct; and if Eusebius allowed himself to report the public records of Edessa incorrectly, he may have done the same in regard to Josephus.

7. The passage in Josephus is interpolated, and the interpolation is first quoted as genuine by Eusebius. It may have originated with an earlier editor, and Eusebius may not have been aware of its spurious character, but it more probably originated with him. When once admitted, it easily held its place, and was extended to other copies as being conformable to the general belief. No critical canons of the times required its rejection. The principles of historic criticism were yet unknown, and even in our times are greatly neglected by biblical critics and inquirers.

8. Chrysostom, after Eusebius, mentions Josephus several times, and quotes his account of John the Baptist, but is silent in respect to any thing concerning Jesus. Chrysostom was a distinguished scholar, zealous Christian

ascetic, bishop, and controversial writer, who embraced monastic life at the age of 20, spent four years in the mountains with an aged Christian hermit, and two in a cave as a solitary, after which he was made a deacon at Antioch in 381, at the age of 27, and exalted to the patriarchate of Constantinople in 398. His austerity made him unpopular, and he was deposed and banished in 403, and died in 407, at the age of 82. The works of Chrysostom are numerous and valuable, but contain no reference to this passage. His silence on the subject indicates that in his time the interpolation of Eusebius was not generally received. Its universal acceptance in later times is accounted for by its conformity with supposed facts, and proves nothing against the considerations indicating its spurious character.

## CHAPTER XIII.

### Personal appearance of Jesus.

1. THE earliest Christians thought the appearance of Jesus unattractive, according to Isa. 53 : 2, 3. This is the view of Tertullian, Clement of Alexandria, and Origen ; Jerome, in the fourth century, gives him great beauty and majesty, on the authority of the Messianic psalms. In this Augustine and others concur. Jerome was made a presbyter at Antioch about 378 A. D., died at a convent in Bethlehem in 420, at the age of 90, and was the best informed of all the Latin fathers. Augustine was made bishop of Hippo, in Africa, in 395, and died in 430, aged 76. Pictures of Jesus were made and attributed to Luke, as early as 518 A. D. No authentic likeness of him appears at an earlier period.

2. The epistle of P. Lentulus to the Roman senate is unnoted in the earliest times ; it describes Jesus as follows :

“Lentulus, president of the Jerusalemites S. P. Q. Roman S. At this time has appeared and is yet [with us], a man of great virtue [power], named Christ Jesus, who is called by the Gentiles a prophet of truth, and by his disciples a son of God; he raises the dead and cures the feeble. The man is of great height, fine appearance, and has a venerable countenance, and all who see, both love and fear him. His hair stands out and is crisped; it is sky-colored and brilliant, and flows loose from his shoulders. He has it separated in the middle of his head like the Nazarenes. His forehead is smooth and most serene, and his face without a wrinkle or spot, and slightly flushed with red. His nose and mouth are faultless, and his beard copious and red, of the color of his hair. It is short and biforked, and his eyes are gray and clear. In rebuke, he is terrible, but in admonition, mild and amiable. He combines hilarity with gravity, and has never been seen to laugh, but often to weep. He is tall, with long hands and limbs, and beautiful to see. He is mighty in discourse, sparing of words, and modest, and is the most beautiful among the sons of men. Farewell.” See Bib. Repository, vol. ii. p. 367–393.

3. The earliest notice of this letter claims that it was found in the annals of the Romans by Eutropius. There is no P. Lentulus among the procurators of Judæa, and this letter is entirely unknown to the church fathers. It cannot have any considerable antiquity, and is entitled to little respect. But the personal appearance of Jesus is a subject of considerable interest to all who appreciate his true character as the noblest of men; to those who make him a god, it is of no account. He was undoubtedly beautiful and majestic, and his countenance radiant with intelligence and pure affections. To great benignity he also added great courage and determination. In gentleness he was a lamb, in steadiness and firmness a rock, as

immovable as the Infinite on whom he rested. The inspiring and informing soul is the principle of all superior human beauty, and invests any countenance through which it shines, with a divine brilliancy and glory.

4. Some miraculous pictures of Jesus have appeared, the most remarkable of which was sent to his contemporary and friend Abgarus, ruler of Edessa, and a miraculous copy of it was brought to Constantinople by order of the emperor Nicephorus in 968 A. D. A picture painted by Luke first appears in 518; pictures of Mary and the principal apostles appear later. The common pictures of Jesus are monuments of the low state of Christian art at the time when they were accepted. They are excessively tame and spiritless, infinitely inferior to the Greek ideals of their principal gods, and far below their most illustrious men. It is difficult to find so poor a figure in the whole gallery of Grecian and Roman worthies.

5. It has been a great mistake to make so much of the crucifixion as has been done. Jesus on the cross excels other sufferers but little; many brave souls have died nobly and magnanimously; his great preëminence is in the capacity of teacher; in this he led all men, and stands first in the annals of time. No worthy picture of Jesus has yet been produced, and none is possible which does not represent him as a religious teacher and discoverer, receiving and propounding great ideas. Those who wish to have a conception of him as he appeared to his contemporaries, in distinction from all other men, had better get it from Homer, Aristotle, or Cæsar, with variations. The representations of him generally accepted must be as unlike him as possible.

6. The artist that at this late period will give us a Jesus comparable to Homer, Herodotus, or Cæsar, will confer an infinite benefit on Christendom, and obtain



extensive patronage. It is time that we had a picture of Jesus worthy of him. Such a picture would do much good ; it must be no Jesus in repose, nor in suffering and anguish ; neither should it represent him in the fictitious works of calming a tempest on the sea, or raising the dead by a command. It should represent him as a teacher and propounder of great ideas, declaring the law of love and righteousness, denouncing ceremonialism, or reproving ambition and partialism, and proposing his new religion. Jesus in his great works of instruction might be made the central figure of the finest historic picture ever conceived ; and Jesus single might justly be clothed with every attribute of power and grandeur that is possible to mortal.

7. Heads of Jesus first appear on the coins of the later Roman emperors, with the title of King of kings ; no portraits or figures of him have survived from his times. This is much to be regretted, and the loss can only be partially repaired by ideals. We commend the subject to the masters of the pictorial art, in the hope that it will receive their attention.

## CHAPTER XIV.

### Morality of Jesus.

1. MORALITY is derived from the Latin *mos*, manner, through the adjective *moralis*, pertaining to manners. It denotes, 1. Voluntary actions considered generally as a system of actions ; 2. The science of voluntary actions, in distinction from necessary ; 3. Right voluntary actions. In the second sense it is synonymous with ethics, from the Greek *ethos*, manner, custom, habit. The English language derives most of its scientific terms from the Greek, but morality is one of a few which it takes from the

Latin, to the neglect of the corresponding Greek term. Both are used, but morality takes the lead, and is in constant use, while ethics is used but seldom, and hardly enters into the language of common life.

2. Voluntary actions are performed to attain good and avoid evil. Good and evil are happiness and misery, and the means of happiness and misery. Inferior good is relative evil, and inferior evil, relative good. Agents who find good in the same and similar objects, sometimes compete injuriously with each other, and some find their good in the destruction of others, both of their own species and of different species. A vast destruction of animals is constantly going on by this means. The wisest and strongest devour the simpler and weaker, expel them from places which they wish to occupy, and sometimes extirpate them. Man competes with all species of animals, and destroys them at pleasure. He raises and serves the ox for his labor, the cow for her milk and young, and the sheep for his fleece; and then kills and eats them all. Against him they have no protection nor redress. It is different with men; they may be enslaved, worked, killed, and eaten, but these injuries cannot be inflicted with permanent advantage to the masters, and are followed with severe retaliations and punishments. Men are of a nature too high and noble to allow such subordination, and though it has often been attempted and pursued for a time, it is always ultimately disastrous, and is abandoned when any considerable culture is attained. Culture leads men to respect each other, and be provident of happiness. The happiness and well-being of each is the interest of all.

3. Men divide the absolute dominion of inferior beings among them by compacts and arrangements, but concede to each other inviolable rights. They unite together in families, tribes, states, and nations, for their mutual good,

and prescribe laws for the government of their corporations, adapted to secure benefits and prevent injuries. Each family, tribe, state, and nation is a corporation, and has a corporate authority and power, which it uses on the same principles as individuals.

4. The human race is yet in its infancy, and has not perfected its methods. It has tried many unprofitable and disastrous experiments, and is working its way to a correct knowledge and just views of its interests and duties. Some imagine that the same destructive competition is allowed between individuals and nations of the human race, as between animals; and that the wise may prey upon the simple, and the strong on the weak, to their advantage. But this is a mistake.

5. Men have capacities and powers which render their uncompensated and unequal subjection to the good of others inexpedient and impracticable. They require to be dealt with as the subjects of inalienable rights to life, liberty, and the pursuit of happiness. No such concession is demanded in favor of animals.

6. It has been questioned why animals are created to prey on each other, and to be preyed upon by men. The arrangement has an appearance of cruelty incompatible with the divine goodness. No satisfactory explanation of it has been reached. It is a fact, and we are obliged to admit it, as conformable to the Creator's will. But it is equally clear that men are elevated to a different plane, and subjected to a higher law with respect to each other, which allows none to prey on others, or pursue destructive competitions and rivalships with them. The strong may not kill the weak, nor those in advantageous positions, such as are placed in their power. Men are subject to a law of equality, which, amid all possible diversities of character and position, requires them to treat their fellows with kindness and good will. Under this law, injustice

and oppression are as inexpedient for the perpetrators as they are injurious to the victims.

7. The pursuit of good has its essential laws and principles, from which it cannot depart, and conflicting interests are adjusted and reconciled by subordinating lower to higher, temporary to permanent, individual to social, and creature interests to those of the Creator. The subordination of the creature to the Creator grows out of his relations as depending on him. Individual interests must be in harmony with those of societies, and creature interests with those of the Creator.

8. Individuals are members of families, states, nations, and worlds, and have the whole to serve; in return for which, they are served by the whole; and if they refuse to perform required services, and inflict injuries, the injured parties withhold beneficial services, and inflict injuries in return. The family protects its members to the extent of its ability, the state and nation, to the extent of their abilities, and God presides over the whole with the resources of infinite wisdom, goodness, and power, at his command.

9. The Hebrews discovered many duties and sins, and led the world in several great improvements and reforms. They abandoned the marriage of near relations, idolatry, polytheism, and human sacrifices; worshipped one supreme God, and adopted many principles of piety and virtue. Their good actions embraced much that was good; but their morality had great imperfections. The Mosaic laws are the oldest and most venerable that have come down to us, and are claimed to have proceeded directly from God. They commence with the ten commandments, which are essentially as follows:—

1. Have no other gods before me;
2. Worship not idols;
3. Honor your father and mother;



4. Take not the name of God in vain ;
5. Keep the Sabbath as a holy day ;
6. Kill not your fellow-man ;
7. Commit not adultery ;
8. Steal not ;
9. Testify not falsely against your neighbor ;
10. Desire not inordinately your neighbor's property and possessions.

10. These commandments are restricted to ten, not as exhausting the leading duties and sins, of which men are subjects, but apparently to correspond to the ten fingers on which they were counted anterior to writing. They enjoin obvious duties and prohibit obvious sins, and require no voices nor angels from other worlds to make them known.

11. The ten commandments are much admired, and have done good service to the cause of correct morals. They enjoin important duties, and prohibit great sins, but are far from being a complete moral code. They teach the cardinal virtues of truth, justice, and mercy, only by implication; and charity, kindness, benevolence, friendship, liberality, gratitude, patience, courage, fortitude, magnanimity, and many other virtues, they entirely ignore, as they do the corresponding vices. All laws which describe human duties, emanate from God, and are as clearly deducible from observation and experience as the law of gravitation. God executes his laws, shows them in force, and enables men to learn them by seeing their execution.

12. After the ten commandments in Ex. 20 : 2-17, follow laws respecting servants, offences, and yearly festivals, 21 : 1-23 : 33 ; directions for making the sacred tabernacle, 25 : 1-31 : 18 ; laws respecting sacrifices, purifications, consecrations of priests, marriage, and crimes and misdemeanors, and the Nazarites, Lev. 1 : 1-15 : 33. Some of the Mosaic laws are injurious and oppressive,

and many of their punishments cruel and sanguinary. The prohibition of interest for the use of money was a great financial mistake, and must have done incalculable harm. Systematic persecution for religious errors was a fundamental and false principle in the Mosaic institutes. Jesus was one of the victims of this injustice, and the system was adopted from Judaism by the Roman Catholic church and other Christian bodies, and made the occasion of the destruction of millions. God never commanded such oppression, but the contrary.

13. Judging the God of the Hebrews from the Mosaic laws, the Gnostics of the second and third Christian centuries concluded that he was of a mixed character, partly good and partly evil, and of very imperfect wisdom and judgment. The correct conclusion is, that these laws are not his, but were attributed to him by a mistake. God cannot be judged from them, but must be judged from his own authentic publications, which belong to all countries and ages, and in regard to which there can be no mistake.

14. Aristotle, the greatest of the Greek moralists, begins his ethics by proposing the greatest good as the object of all human actions, and commending a knowledge and consideration of it. Ethics, according to him, is the art of obtaining the greatest possible good from human actions. He discusses it with the same thoroughness and precision as he does other subjects. His theory of logic is not more demonstrative than his theory of morals. The object of agriculture is to obtain the greatest possible good from the field, that of horticulture from the garden, and that of politics, from the state. So, ethics, according to him, is the art of obtaining the greatest possible good from human actions. He considers men both singly and in societies, and determines the laws of their well being. His list of virtues is as follows :—

- |                   |                         |
|-------------------|-------------------------|
| 1. Courage.       | 10. [Just] indignation. |
| 2. Temperance.    | 11. Justice.            |
| 3. Liberality.    | 12. Art.                |
| 4. Magnificence.  | 13. Science.            |
| 5. Magnanimity.   | 14. Prudence.           |
| 6. Love of power. | 15. Intuition.          |
| 7. Meekness.      | 16. Candor.             |
| 8. Urbanity.      | 17. Continence.         |
| 9. Modesty.       | 18. Friendship.         |

15. Aristotle's ethics is not complete or perfect, but is a commencement of the science of human actions, and of the art of pursuing the best and noblest.

16. John the Baptist preached against sins, and urged men to abandon them for duties; Jesus did the same. John washed his disciples in the Jordan; Jesus discarded all sacred ablutions, and enjoined only righteousness. He specifies as sins to be renounced, Mark 7 : 21-23, "evil purposes, fornications, thefts, murders, adulteries, covetousness, malice, deceit, lasciviousness, an evil eye, envy, blasphemy, pride." He requires men to pursue the right at every expense, Mark 8 : 34-37 ; 9 : 43-48 ; 10 : 28-30, and enjoins prayer; faith in God, and forgiveness of injuries. Jesus accepts the Jewish Sabbath as a day of religious instruction and public worship, but rejects the superstitious strictness of the Jews in observing it. He allows his disciples to pick and shell grain, and attends faithfully to the sick on that day. The morality of Jesus is to a great extent a protest against Judaic immorality and superstition, in favor of real righteousness. The Christian Sabbath is an apostolic institution not thought of till after the death of Jesus. It occupies the place of the Jewish Sabbath, and serves to discriminate Christianity more widely from Judaism than would otherwise have been done. The authority of the Christian Sabbath depends on the consent of Christendom, and its observance is justified by its uses.

17. The morality of Jesus is less fully developed in the first Gospel than in the others and the Epistles. His change of mind in Mark 1 : 15 is the same as that of John the Baptist, and has been supposed to be repentance. Regret for past misdeeds is proper and useful, but stops far short of reformation. It is no part of reformation, but one of the providential punishments of sin. Men submit to it by the same necessity by which they submit to pain, or regret the loss of limb. The change of mind preached by John and Jesus, is a change of volition and purpose, from the choice of evil to that of good, far exceeding the bitterest regrets that were ever felt, both in its value and effects.

18. Mark 1 : 15 inculcates faith by requiring men to believe in the good news. Faith is much insisted on in the Gospels and Epistles of the New Testament; and a belief of the truth on the ground of evidence is a great duty. Faith is the companion and leader of knowledge, and the duty of believing is analogous to that of hearing and knowing, with which it has intimate affinities. We have a great interest in receiving and knowing the truth, and in rejecting errors and delusions. All reasonable faiths are useful, but those which pertain to God and his government are indispensably necessary. We cannot neglect to attain them without doing ourselves the greatest harm. The superstitious observance of the Sabbath is opposed in Mark 2 : 23-28, and is confronted with the statement that the Sabbath is made for man, and not man for the Sabbath. Fasts are disparaged as unsuitable to times of prosperity and happiness, and left to the discretion of the suffering. Mark 2 : 18-22.

19. Imputing the gracious works of God to demons is denounced as a grievous sin, Mark 3 : 28-30; baptisms are disparaged, and with them all ceremonies and substitutes for the real laws of God, Mark 7 : 1-23. Men



are instructed to follow Jesus at the peril of their lives, Mark 8 : 34-38 ; and are taught to avoid ambition, to be kind to infants, and to perform the smallest services for each other, in the expectation of great rewards from God, Mark 9 : 33-41. They are taught not to lead others into sin, and to avoid all occasions of falling into it themselves, Mark 9 : 42-50. Mark 10 : 2-12 condemns divorces, and prohibits them entirely ; Matt. 19 : 9 allows them for fornication ; justice and mercy demand them for several other reasons. Riches are regarded as dangerous, Mark 10 : 23 ; ambition is reprov'd, Mark 10 : 35-45 ; and men are warned against being misled, Mark 13 : 5, 6.

20. The morality of Jesus is summarily comprehended in Mark 13 : 30, 31, in the injunctions, Love God with all your heart and soul, and your neighbor as yourself. These are most important divine laws, and have proved of great use. The second is presented in another form in the second Gospel, as the golden rule : "Do to others as you would that they should do to you." Love is the fulfilling of the whole law, and is justly much insisted upon every where in the New Testament. The highest duty we owe both to God and man is to love them. Nothing else can supply the place of love, or compensate for its deficiencies ; and love being present, induces all other right and noble actions.

21. The answer of Jesus to the captious question respecting paying tribute to Cæsar, in Mark 12 : 17, "Give Cæsar's dues to Cæsar, and God's to God," recognizes all human authorities as subordinate to God. Cæsars are to be loved and served in subordination to the Supreme.

22. The early Christians adopted many correct principles from the Hebrew sacred books, and supplemented them by drawing freely from the writings of the Greeks, especially from Plato, Aristotle, Zeno, and their schools. The Gospels contain no general scheme of duties and

sins; and virtues and vices are not mentioned in them. Paul takes strong ground against vicious appetites, and opposes them with great energy. His doctrine of the antagonism of the flesh and spirit is founded on the predominance of appetites.

23. The first Gospel has no teaching on the subject of war; the third makes John the Baptist instruct soldiers, Luke 3 : 14, "Strike terror into no man, slander none, and be content with your wages [rations]." This is ambiguous, but does not imply a condemnation of war as essentially wrong. If John had judged it to be so, he ought to have advised soldiers to abandon the profession. Matt. 5 : 38-42, "Resist not evil," &c., is supposed by many to advise absolute non-resistance, precluding both private contests and wars. Some early Christians may have held that doctrine, as some moderns do; but the passage is more correctly understood to inculcate great forbearance and patience under ill usage, without enjoining absolute submission to the greatest injuries. The bold and determined resistance of great injuries attempted to be inflicted on ourselves, families, countries, and the human race, is generally regarded not only as right and necessary, but noble and magnanimous. Neither private contests nor wars, however, are justifiable or useful, except where milder methods are impracticable, and when resorted to unnecessarily, are often much greater evils than they remedy.

## CHAPTER XV.

### Theology of Jesus.

1. THE archaic theologies of Egypt and the East were dark and dreary despotisms, superseding the rule of infinite love, with the sceptres of merciless tyrants and imperfect creatures. Polytheism admitted conflicting

gods and goddesses of limited but fearful powers, and made men great sufferers from their ambitions, rivalries, jealousies, oppositions, and animosities. The wind wrestled with the primal seas, and brought up savage beasts, and still more savage men. The earliest despotisms in the valleys of the Euphrates and the Nile were stern and cruel.

2. Some of the earliest kings were raised to heaven at death, and made celestial gods; those of a sterner character went to hades, and became rulers there. The noblest archaic gods were deified men. The Hebrews abandoned polytheism for the worship of one Supreme, and made him superior to all the rest, but did not at first exalt him above human weakness and imperfections. He selected Abraham as his friend, and distinguished him from all others in his time; preferred Jacob to Esau, without respect to their doings; the Hebrews to the Egyptians and Canaanites, because they were descendants of Abraham, Isaac, and Jacob; and David to his brothers. Some of these preferences appear quite arbitrary and unaccountable.

3. Jeva has the human form, and is the subject of violent passions; he is kind and generous to the good, but intensely angry at the wicked. He generally commands the right and forbids the wrong, and is the friend and patron of righteousness; but in some cases he commands the most flagrant wrongs. His laws are harsh and severe, and relate to many frivolous matters; he addresses men sternly as slaves, and not always kindly as children. "Obey and live, disobey and die," is the tenor of his law. His punishments are sanguinary and cruel, embracing maiming, stoning, and burning alive. His cruelties have been handed along by Christians, without a perception of their essential injustice. They were as real wrongs among the Hebrews when perpetrated by the authority

of Jeva, as among the Egyptians, Mexicans, and other barbarous nations, when practised with the sanction of inferior gods. The Hebrew Supreme is an object of infinite terrors, and his religion a religion of fear. Divine mercy stood aloof; her day had not come; justice shone dimly through the night of ages, and scarcely penetrated it with a ray. Jeva occupied a temple in heaven, and was served by celestial beasts and men with abject devotion, similar to that paid to Eastern tyrants. He had a superb throne, and rode in a magnificent chariot drawn by winged steeds of great intelligence and lightning speed. The earth shook with fear and terror whenever he appeared; mountains fled, and seas retired, as he passed along. Sometimes he moved in anger, and scattered pestilence and consuming fire along his way.

4. These views of the Supreme have been much admired for their beauty and sublimity, and are often introduced into the representations of Christians. Nothing can be more false; and a Theban bull and Mendusian goat are scarcely more inadequate and unsuitable representations of the infinite.

5. The Hebrew Jeva was attended with angels in the form of men, who carried his messages, reported the state of his terrestrial affairs, and executed his judgments; sometimes smiting thousands at a blow, and spreading consternation and terror through the world. The old Gnostics were not entirely wrong in making the Hebrew Jeva of a mixed character, only imperfectly good, and accepting Jesus as the minister of a higher divinity. Their great mistake was in not apprehending the erroneous character of the Hebrew ideals. This misapprehension was radical and fatal.

6. The later Hebrew writers make great improvements on the older ideal of their Supreme, and admit his omnipresence and omniscience. They soften the asperities of



his early character, and touch it with many new lines of light and love. But Jesus silently repudiates the old theology, and gives us a kind and placable supreme father, with no savage ferocity or burning anger and ungovernable rage, or destructive indignations and furies. He allows the Supreme no temple, or chariot and steeds, and propitiates him with no sacrifices, but teaches men to honor him with obedience, prayers, thanksgivings, confessions, and songs of joy and love.

7. John the Baptist preached a change of mind and a religious washing in the Jordan, perhaps in allusion to the cleansing of Naaman the Syrian by Elisha, 2 Kings 5: 1-19. The Ganges is still used for the same purpose by religionists of India. Jesus, on the contrary, dispensed with religious washings and other arbitrary exactions, and demanded only righteousness. He followed neither Moses, the prophets, nor John, but proposed a new method in advance of all his predecessors and contemporaries.

8. John's meat was locusts, an injurious insect, the slaughter of which was the destruction of a pest, and he spared harmless animals. His clothing was sackcloth of camel's hair, the coarsest material worn, tied around him with a belt of skin, perhaps in allusion to the leopard skin worn by the more ancient prophets of Egypt and the East. He rivalled the Pharisees in fasts, and exceeded them in other austerities. He was a pioneer soldier, with his axe and shovel, preparing for a coming army, cutting down forests, bridging rivers, digging through mountains, and filling up ravines. Jesus was a man of peace and love. He followed John and the more ancient teachers with a gentle step and kind voice, showing the world the more excellent ways of knowledge and truth. He was not singular in his dress, prescribed no religious uniform, was not particular about his food, ate what came to hand, refused not wine and good cheer, feasted with publicans

and sinners, and called them to piety, virtue, humanity, magnanimity, and happiness. He taught men to withdraw their attention from things indifferent or of temporary interest, and provide mainly for their souls, and for the necessities of their immortal natures. He taught them always to pursue the good, beneficent, and noble, and to refuse the evil.

9. Previous Jewish religionists deferred to Moses and the prophets, and taught according to them ; Jesus deferred only to God, and taught according to him. He reported no visions nor dreams ; the voices from heaven at his baptism and transfiguration are authenticated by no evidence that removes them from the category of fictions, where similar incidents belong in other productions. They are inventions of the disciples, not of Jesus, and are inconsistent with his doctrines and the simplicity and directness of his methods. Jesus reports the most important oracles from God, but reports them as his common teachings, capable of being verified by all pious and earnest inquirers. Standing with earth's weary millions under the dome of the universe, he looks, and reports what he sees ; he listens, and declares what he hears ; he reasons on the objects of his senses, and asserts the conclusions at which he arrives. He teaches men to reason and pursue the truth, and demands that no pet delusions may be spared, or slightly inquired into. He sets up no false pretences, practises no impositions, and gives no credit to time-honored delusions. Science detests false pretences, and Jesus is an apostle of science ; reason is the minister of truth, and Jesus is thorough and consistent in his rationalism ; his truths are too grand and ennobling to have any communion with imposition.

10. Theology, from *theos*, God, and *logos*, word, signifies the science of God, and treats of his existence, character, and doings. The doctrine of one supreme

being, the creator and supreme ruler of the world, first appears among the Hebrews, and is an element of Judaism. It passed from Judaism to Christianity, and from Christianity to Mohammedanism, and is held by Jews, Christians, and Mohammedans. It is opposed to atheism and polytheism. Atheism assumes that there is no god, and polytheism that there are many gods. Buddhism is a system of atheism, allowing the universe to culminate in beings of a superior order at distant intervals, but not admitting a supreme voluntary creator and ruler. Polytheism admits many superior beings with indefinite powers, who divide the government of the world between them, and are in some cases the subjects of disastrous rivalries and animosities analogous to those of men.

11. The first Gospel does not make Jesus examine the fundamental doctrine of theology, or propose any arguments in its favor. The existence of God was not questioned among the Jews in his time. Great questions have their day, sleep for ages till it arrives, and after it passes by, resume their sleep. One of the days of this question had passed by with the Jews, and another was to come with their descendants and the inheritors of their sciences and arts. The existence of God is one of the questions of Christendom at the present time, and has been acutely argued for the last two hundred years. It has not attained the clearness desired, but the existence of God is admitted by overwhelming majorities, and generally accepted as entirely certain. The Old Testament assumes it, and is followed by the New in the same assumptions. Paul tells us, Rom. 1 : 19, 20, "The knowledge of God is manifest, for God has showed it to [men] ; for his invisible attributes are clearly seen, being understood by [his] works from the creation of the world, both his eternal power and deity." What is clearly discovered is God's eternal power and deity, and these appear from his works, and are therefore doctrines of natural theology.

12. Natural theology was magnified and much studied and taught under Constantine the Great, 323-337 A. D., and Christianity triumphed over polytheism in the Roman empire, as a system of natural religion. After Constantine natural religion declined, and Christianity was taught chiefly as a religion of authority. In our times it is being revived, and commanding increased respect. In the dark ages it was generally disparaged and neglected.

13. Many important questions arise concerning the Jewish and Christian sacred books, and the incidents they relate; but the great question of the ages is not whether Moses saw God in the burning bush at Horeb, or amid the fire and smoke of Sinai; still less, whether Abraham received him into his tent, entertained him at his table, and accompanied him on his way when he left; and whether Jacob wrestled with him and held him fast at Peniel, but whether we can perceive him. The every where present ought to be discoverable, and legitimate modes of search and inquiry ought to reach him. Human reason demands a God, and if he exists, ought to find him. Past ages have reported their observations and reasonings on the subject, but give us no testimonies which make independent and original inquiries unnecessary. We cannot know God from the stories of Abraham, Jacob, and Moses. Can we know him at all? Is he accessible? Can we approach his positions and find him in his place? We can. He is always in his place, always approachable, and always at home, and responds to legitimate calls. But his place is not as a man among men, nor as an inferior creature among creatures either animate or inanimate. He is not a breath, flame, man, or other animal. He is without form, and belongs to the category of time and space as another infinite and absolute.

14. Time is represented as an old man with a scythe mowing the world; space is seldom personified. The



conception of God as of the human form and size, bears about the same relation to reality as the representation of Time with his scythe. The finite cannot represent the infinite. Time, space, and the supreme cause are the three infinities, and the last an infinite being of intelligence and choice. It is the greatest and grandest of the three, and the last discovered ; it fills all space, and extends through all time.

15. The first three Gospels find demons numerous and troublesome, and make Jesus expel them from epileptics and lunatics, some of whom they infested in great numbers. The lunatic of the Gerasenes was relieved of a legion, who afterwards took possession of 2000 swine, from which they were again immediately driven by their voluntary destruction of themselves. Mark 5 : 13.

16. The scribes from Jerusalem charge Jesus that he has Beelzeboul, and casts out demons by the prince of demons, Mark 3 : 21-30. The fourth Gospel makes the Jews consider him a demoniac, John 8 : 48. The New Testament demons are evil spirits, under Beelzeboul and Satan ; angels are good spirits, under Michael and the Supreme. No valid foundation appears for either. Angels and demons are imaginary beings, belonging to the twilight and infancy of the human family, and both disappear as the mind is matured, and knowledge advances. Other worlds are discovered, some of which may be vastly older than ours, and their highest orders of creatures vastly superior to men ; but with these we have no communication.

17. The first Gospel has none of the leading doctrines of Augustine, Calvin, or Arminius, and supports none of the principal schools of mediæval and modern Christendom. Its theology is not Calvinistic, Arminian, or Pauline. It has no trinity of divine persons, deity of Jesus, depravity of human nature, eternal torments of

the wicked, or infallible truth of the book itself or any sacred book. These and other related dogmas are of a later origin, and have no connection with Jesus or the first Gospel.

18. Jesus receives neither prayers nor other divine honors from his disciples, but prays like other men to the Supreme, and teaches men to pray to him. He repairs at times to mountain solitudes for devotional purposes, Mark 6 : 46, and in the second and third Gospels gives his disciples the formulas known as the Lord's prayers. John 16 : 26-28 makes him teach his disciples to pray to the father in his name; nothing of the kind appears in the first three Gospels, showing that this usage did not belong to the earliest Christianity. It is a variation of the old Jewish error of asking favors for the sake of Abraham. Jesus teaches us to ask for favors on our own accounts, and not on his.

19. Mark 12 : 18-27 discusses the resurrection, and supports it against the Sadducees, as a future life without a reconstruction of human bodies. The ancient dead are described as already raised, and Moses is made to show this by reporting God as saying at the bush, Ex. 3 : 6, "I am the god of Abraham, and the god of Isaac, and the god of Jacob." From this Jesus is made to conclude, "God is not of the dead, but of the living." The conclusion has a slender basis, and the proof does not satisfy the demands of rational logic, but it shows both the faith of the earliest Christians, and what arguments they deemed suitable and conclusive for its support.

20. Moses and Elijah appear, Mark 9 : 4, showing that they were still living. How early the resurrection was attained after death is not stated, but Jesus is made to anticipate his on the third day. Mark 10 : 34. This may be conformable to a theory that it was not attained instantly at death, but after a short interval.

21. Gehenna is first introduced in this book, and has been understood to denote the Latin Tartarus. The word is a contraction of *ge ben Hinnom*, vale of the son of Hinnom, mentioned in Josh. 15 : 8, 2 Kings 23 : 10. This valley followed the brook Cedron. Previous to the Babylonian exile, it was the seat of Moloch, and a fire was kept constantly burning in it to consume infants sacrificed to that cruel deity. 1 Kings 11 : 7 ; 2 Kings 16 : 3 ; Jer. 17 : 31. Later writers make it signify a place in *hades* for the punishment of the wicked. Matt. 5 : 29, 30, 10 : 28 ; Luke 12 : 5 ; James 5 : 6. Rev. 20 : 15 supersedes it with a lake of fire. In this Gospel it denotes only Hinnom's vale, and its use elsewhere to denote a place in *hades*, may have arisen from a misunderstanding of it here. Its first introduction into the sacred books is in Mark 9 : 43-49, where going away and being cast into Gehenna are opposed to entering into life and into the kingdom of God. It has a worm that dies not, and a fire that is not extinguished. An undying worm is a succession of worms, and an unextinguished fire a fire continually kept up. The ancients kept up many such.

Into this fire and to these worms, according to Mark 9 : 43-50, the wicked were to be cast, instead of entering into the kingdom of God and into life. Both the life and death are shown to belong to this world, by the consideration that persons experience them, with their bodies entire or maimed. Human bodies have no admission to the spirit world.

22. The Epistle to the Hebrews makes Jesus a chief priest, and mediæval and modern theology adhere to this assumption. It rests on no valid evidence, and is in contradiction to all his reported teachings. His death is a martyrdom, and not a sacrifice. So far from propitiating a god of justice and love, it was the greatest conceivable offence and crime. God cannot be propitiated by crimes.

The first three Gospels make Jesus only a teacher, and assign him no priestly office.

23. Mark 1 : 13 allows Jesus to be tried by the adversary in the wilderness 40 days, during which he is waited upon by angels and served ; the second Gospel makes him fast during that period. Evil spirits infested deserts, and it is quite conformable to the ideas of the ancients that Jesus should meet the adversary in a wilderness. The account requires to be interpreted according to the demonology and angelology of the times, as in other works. The common theories both of demons and angels require to be revised. The observations of the last 1800 years have not confirmed the judgments of the ancients in respect to either. The angels and demons of the Jews and first Christians are destined to go the way of graveyard ghosts, visitants of haunted houses, and other objects of superstition. We are every where confronted with God and terrestrial creatures, but superior intelligent beings hold themselves entirely aloof from us, and the spiritual powers of the air have vanished and disappeared with the progress of science and discovery.

24. The theology of Jesus, according to this book, was not extensive, and might be comprehended under a few heads ; but whether he actually taught much or little, he evidently taught the main things which it concerns us to know, and put men on the track of investigation and inquiry, which will not allow them to stop till they have learned all that is possible to be known. It does not locate God in heaven with the Jews, and as the Greeks did their celestial gods ; and contains no doctrines of heaven or hades ; neither does it directly or indirectly assume the existence of an infernal world. Later discovery has shown that there is no place for an infernal world, and that the heavens are widely different from what was imagined by the ancients.



## CHAPTER XVI.

Appearances and teachings of Jesus after his death. Mark 16 : 8-20.

1. HISTORY scrutinizes documents with jealous care, tradition modifies and enlarges them. It is extremely difficult to make correct copies of works with a pen. Copyists make many unintentional changes, and sometimes intentional ones. We noticed in Chapter XII. a spurious account of Jesus in Josephus ; there are several spurious additions in the received text of the New Testament. The celebrated passage in 1 John 5 : 7, 8, concerning the Father, the Word, and the Holy Spirit, is of this description. It is undoubtedly spurious. This is also spurious. It is as follows : —

2. “8. They fled immediately. 9. And having risen in the first morning of the [week] he appeared first to Mary the Magdalene, from whom he had cast out seven demons. 10. She went and announced [his resurrection] to those who had been with him, [as they] were mourning and weeping. 11. And they, hearing that he lived and was beheld by her, believed not.

“12. And after this he was made manifest to two of them as they walked going to the country, in another form. 13. And they went away and announced [his resurrection] to the rest.

“14. Afterwards he was made manifest to the same eleven as they reclined, and he blamed their unbelief and hardness of heart, because they believed not those that beheld him. 15. And he said to them, ‘Go into all the world, and preach the gospel to every creature. 16. He that believes and is baptized shall be saved, but he that believes not shall be condemned. 17. And these signs shall follow those that believe : By my name shall they cast out demons, speak with new tongues, 18. take up

serpents, and if they drink any poison it shall not hurt them. They shall lay hands on the sick, and they shall be well.

“19. Then the Lord, after speaking with them, was taken up into heaven, and sat on the right hand of God. 20. And they went out and preached everywhere, the Lord co-working and confirming the word by signs following.”

3. The spurious character of this account appears from the following considerations :—

I. It contradicts the statement of the young man clothed in white, 16 : 7, “Go tell his disciples and Peter, that he goes before you to Galilee ; there shall you see him, as he said to you.” Galilee had been his home and the principal field of his labors. There is a general presumption that the dead repair early to their homes wherever they may fall, and their ghosts have often been reported as early visitants of dear friends, and of familiar and loved scenes, immediately after death. According to this, Jesus was naturally looked for in Galilee, and not at Jerusalem. The fictitious character of these notions does not prove them spurious, but their inconsistency with 16 : 7 does. The author might introduce fictitious appearances, but he would be likely to be consistent with himself. II. The addition makes Jesus to have expelled seven demons from Mary the Magdalene. This case is next in interest to that of the legion who were expelled from the lunatic of the Gerasenes, and should have been described in its place, if known to the author. The incidental way in which it is mentioned implies that it was previously known. III. It proposes the doings of Christians as *signs*. According to the book, Jesus refused to give signs. Mark 8 : 11, 12, “And the Pharisees went out and began to dispute with him, demanding a sign from heaven, to try him ; and groaning in his spirit, he says, Why does this generation seek a sign ? Truly I tell you,

No sign shall be given to this generation." This may be taken as indicating the absence of all pretension to miracles by Jesus, and agrees with the assumption that the miracles ascribed to him are either exaggerations of doings which were not supernatural, or else pure fictions. IV. It calls Jesus the Lord twice. He is never so called in the book, after the title; and the title Lord in the introduction and in this narrative indicates a new hand. V. It makes baptism a Christian ordinance. This contradicts the book, and is conformable to a different school and theory of Christianity from that which the book proposes. VI. It is wanting in the Vatican and Mount Sinai manuscripts, the two oldest in existence. VII. It is omitted in the oldest scholia and commentaries. VIII. It is without the divisions of Ammonius and Eusebius, showing that it was not in the Gospels of their times. IX. It is abandoned by Tischendorf, Alford, and other most eminent modern recensionists and commentators. X. The style of the addition differs entirely from that of the book, and cannot be by the same hand.

The genuine Gospel according to Mark reports only the germ of the doctrine of the resurrection of Jesus' body. In the books that follow, it is improved with many additions, and its development is the natural growth of superstition.

4. The supposed bodily resurrection of Jesus greatly embarrasses Christianity. It is unsupported by authentic testimony, and cannot be true. The first Gospel knows nothing of it, and if it did, would only teach it as a fiction. The announcement of the young man clothed in white at the tomb, is mysterious, but implies nothing more than is often reported in tales of the appearance of ghosts in places of their familiar resort. Whether true or not, such cases are confidently reported and fully believed by many, and some are supposed to have powers of vision in

respect to objects of this kind, not possessed by others. If souls were deemed competent to return after death to the places of their familiar resort, this young man might with that faith have assured the good women at the tomb, that Jesus would precede them in his return to Galilee.

5. This may have referred to the soul of Jesus. So loved-by his friends and so loving, why should not the founder of Christianity be allowed the largest liberty enjoyed by mortals, and revisit the dear familiar scenes of his life? The young man's declaration, He shall go before you to Galilee, implies nothing supernatural. Spirits are supposed to reach their loved retreats from great distances, with more than the speed of light. The mention of flesh and bones belongs to a later account, which is both fictitious and unauthentic.

## CHAPTER XVII.

### Church of Jesus.

1. THE church of Jesus was his school, and was collected under him as its master. It corresponded to the schools of Socrates, Plato, and Aristotle, among the Greeks, and the earliest Christians bore the same relations to Jesus that the Platonists and Aristotelians did to Plato and Aristotle. The school of Jesus differed from modern schools of science and art. These extend through terms of months and years, and have limited courses of study and instruction. The school of Jesus invited permanent connections, and proposed indefinite pursuits of knowledge, piety, and virtue.

2. The Greek name for church is *ecclesia*, assembly or congregation. The word is not found in the first Gospel, nor in the third and fourth. It occurs in Matt. 16 : 18, "On this rock will I build my assembly, and the gates of



hades shall not prevail against it," and in 18 : 17, "Tell of [an offender] to the assembly, and if he obey not the assembly, treat him as a gentile and publican." In Acts 2 : 47, it is said, "And the Lord adds the saved daily to the assembly." In all these places the word means the Christian body, the body of the disciples of Jesus, or the members of his school.

3. The English word church, Scotch kirk, is derived from the Greek Kurios, Lord, through the adjective kuriakos, Lord's [house], and signifies, 1. A house of public religious worship ; 2. A religious corporation, meeting statedly in the same house ; 3. A religious denomination or sect. The school of Jesus is the root from which all the churches of Christendom have proceeded. The religion of Jesus is independent of churches, but demands them as helps for religious and moral culture. In this respect it is analogous to the sciences and arts. The church of Jesus was a corporation, and united his disciples, and those who embraced his religion, in a religious body for their mutual aid and coöperation in serving themselves and others. It also organized them as a divine kingdom and family, with God for their supreme sovereign and father. The school of Jesus was the kingdom and family of God. It had not Peter nor Jesus for its head, but the Supreme.

4. The church of Jesus was a voluntary society, but membership was permanent and hereditary, except where persons chose to abandon the corporation, or conducted themselves in such a manner that the body thought proper to exclude them from it.

5. It does not appear that Jesus instituted local churches, or subjected his followers to any local governments. We hear of no church of Capernaum, or Bethsaida, nor of any local church, till after the crucifixion ; then in Acts we have directly the church at Jerusalem, and subsequently those

at Antioch and other cities. Jesus did not institute church officers. He instituted apostles as general religious teachers, to collect schools and instruct them; all church officers are of later origin. Jesus founded his religion, and his religion produced churches; Jesus taught his religion and called men to embrace it, and those who embraced it united in religious bodies called assemblies [churches], and instituted weekly religious worship and instruction. Churches are a necessity for the maintenance of weekly religious worship and instruction. Men must concur and come under bonds to each other to perform specific acts and duties, in order to accomplish this object; and still more, in order to do it to the best advantage.

6. We have churches of many different kinds. I. The Episcopal church is organized under bishops and priests; II. The Presbyterian under ministers and elders; III. The Congregational has all the powers of church sovereignty invested in the congregation. The question between these denominations is simply a question of expediency, not of authority. We have no explicit instructions of Jesus nor supernatural laws of God on the subject. That which is best ought to be adopted, and the less useful abandoned. That which is best will ultimately appear to be best, and supersede all others.

Considered as schools of religion, churches require professional teachers. Jesus and his apostles were professional teachers, and were succeeded by presbyters and bishops who were also such. Churches began with congregations under presbyters and bishops, and finally formed provincial and national churches under patriarchs in the east, and a Catholic imperial church under the pope of Rome in the west.

7. The Catholic church aims to be universal, and to bring all men to unite in it. The Greek and other eastern

churches embrace the entire nationalities to which they belong, which, however, with the exception of the Greek nation, are fragmentary. The patriarchal churches in the east, and the papal church in the west, were the growth of several centuries, before they reached their maturity. Not proving satisfactory, some of the German Christians, led by Luther and others, seceded from the Papal church, and founded Protestant churches; and the English under Henry VIII. seceded at about the same time, and founded the church of England.

The earliest Protestant churches not proving satisfactory to all, another secession followed, and resulted in the formation of Congregational churches; and other secessions have taken place from them, making several orders of Congregationalists.

8. The church of England is an institution of the state, and under its supreme control. The Protestant churches of Germany are also state institutions, and are regulated on the same principles as public schools. In the United States all churches are independent corporations, under the state, subject to restrictions, like other corporations, but with full authority to administer their affairs according to their wishes.

9. It is questionable whether the final church is yet reached. Protestants imagine that they have made important improvements on the system of the Catholics, which can never be abandoned; and Congregationalists claim to have made important improvements on the system of other Protestants; but there are some defects in Congregationalism that require to be supplied before that system can suffice for the world, and serve as the grand instrument of all religious and moral culture. It requires to be nationalized, and perhaps Catholicized. We now have independent Congregationalism; we may modify this, and form state, national, and universal representative

churches, but in our present form we are not likely to supersede all the older organizations. Congregationalism had a vigorous youth, but its manhood does not yet fulfil the promise of its earliest years. The religion of Jesus embraces science and art. Both are progressive. Sciences and arts never stop, and cannot stop short of perfection. Perfection is slowly reached, and is gained only in points, an infinite number of which are necessary to make the shortest line or smallest surface.



## NOTE TO THE READER.

IMMENSE labors have been performed on the text and interpretation of the Gospels, and they are explained and commented upon in numerous learned and able works, many of which are extensively circulated. Henry, Scott, Clarke, Horne, Bloomfield, and Alford in England; Rosenmuller, Kuinoel, DeWette, and Olshausen in Germany; Barnes and Alexander in America and many others, in these and other countries, are prominent interpreters of these books, and some of them exert great influence on the public mind. Their works have great merits and great defects. Some great defects are common to most of them.

Those generally received assume the authenticity, perfect correctness, and perfect historic character of the Gospels, and make these assumptions rules of interpretation, by which the ordinary tests and evidences of truth are entirely superseded and set aside. No good reason appears for this, and its effect is to render correct interpretation, in many cases, impossible. The result of incorrect methods is incorrect, unsettled and discordant conclusions.

The character of the books as historic, or in part poetic and fictitious, must be determined correctly, in order to a correct determination of other important questions. The same is true of their chronologic order and mutual relations. The author applies his method to the Gospel according to Mark, and exhibits some of the principal results which he has reached, in the hope that they will be found satisfactory, and ultimately command *universal assent*. Opinions are unstable and changing as well as often contradictory; knowledge is firm and enduring, and is the final victor of all fields.

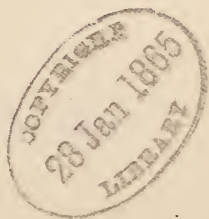
Amid the shock of arms, and during the settlement of great national questions of justice and expediency, the higher questions of religion ought not entirely to sleep. They do not sleep. New light is beaming on the mountains, and the bow of promise gilds the clouds of war and the smoke of battle. The voice of God mingles in the din of conflict, and rises above it, calling his erring

children to better views and higher aims. Superstition trembles on her ebon throne, and her night, pestilence and famine-smitten, gives place to the glad morning of a happy day. Determined and fearless inquiry is conformable to the spirit of the times.

Religious science ought not to languish and be feeble when all other sciences are healthful and vigorous. Christianity can only lead the world, and become universal and permanent, by abandoning all false assumptions, and perfecting its doctrines and methods so as to meet the universal and permanent demands of human nature. God is the patron of love and truth, never of malice and delusion.

De Wette abandons many common errors, and discusses the character and interpretation of these books with the freedom of true science. Several other eminent German and English critics do the same. Renan's *Life of Jesus* accepts and recognizes the principal results of German rationalistic criticism, and is highly poetic and suggestive, but sheds little *new* light on biblical inquiries. Colenso has not extended his method to the Gospels, and seems not to be aware as yet of results to which it will infallibly conduct him.

One effect of the author's methods will be to add greatly to the interest and usefulness of Bible reading and study, and give new impulses to a broad, liberal, bold, and manly culture of the mind and heart. Its piety will not be feeble and sickly, timid and cowardly, nor proud, dogmatic, or overbearing.



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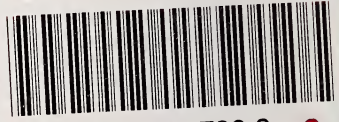
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